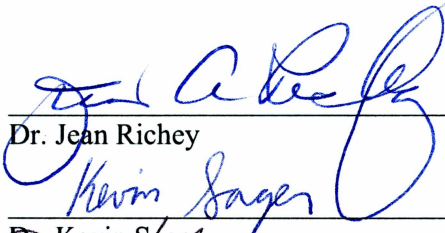


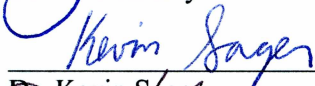
COMMUNICATION IN THE FACE OF DIVERSITY TOWARDS A TRAINING
MODEL FOR U.S. ARMY CADETS

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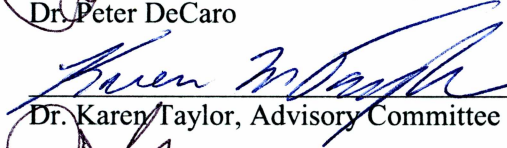
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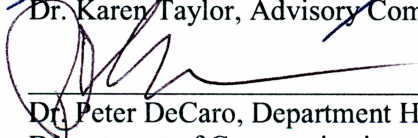
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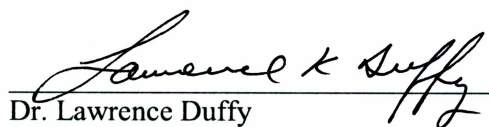

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COMMUNICATION IN THE FACE OF DIVERSITY: TOWARDS A TRAINING
MODEL FOR U.S. ARMY CADETS

A
THESIS

Presented to the Faculty
of
the University of Alaska Fairbanks

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for the Degree of

MASTER OF ARTS

By
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Abstract

The purpose of this study was to explore the need for a communication and cultural diversity training program in a Northwestern university Reserve officer Training Corps (ROTC) department. A needs assessment was conducted identifying the need for a training program in both culture and communication. Research questions explored the need for a training program in communication and cultural diversity. Quantitative methods assessed the overall outcomes from the communication and cultural diversity workshops. Hypotheses predicted that Cadet's scores would increase from pretest to posttest as a result of the communication and cultural diversity workshop.

Senior level cadets at a Northwestern university ROTC program volunteered to participate in the study. A pilot training program was administered in the spring semester in order generate feedback and improve the design. The final training design was implemented in the fall and assessed using the communication competency measurement and cultural competency instrument. Results showed that there was an overall significant increase of scores from pretest to posttest, suggesting that the workshops improved cadets abilities in communication and cultural diversity.

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Chapter 1

Review of Relevant Literature

1.1 Background

The Army Reserve officer Training Corps (ROTC) was established under the National Defense Act of 1916. Training for officers had been going on much earlier than at West Point, which has its own storied history, but it was in 1916 that it was federally organized under ROTC. The intent was to create an agency that was responsible for the training, welfare, and care of our future Army leaders. It was not until 1986 that Army Cadet Command was created to provide guidance, leadership, direction and vision for ROTC institutions across the United States. Army Cadet Command has the mission of recruiting, training, accessing and preparing cadets for careers as Army officers. Their mission is to ensure that the current 273 programs at various universities throughout the United States are operating within the guidelines of Army ROTC. This ensures that training is standardized and that all cadets are prepared for their role as officers in the United States Army. The Cadet Command, working the ROTC units at the University level are responsible for the welfare and care of cadets, to include pay, stipends, health issues, and orders processing. This form of centralized leadership under the umbrella of Cadet Command ensures that ROTC at the college level are funded, get the cadre needed to complete the mission, and are commissioning cadets with the highest potential for success in the U.S. Army.

UAF ROTC has a rich history as well. Beginning in 1922 military science classes became a pre-requisite for all male freshman and sophomores at UAF (Army ROTC

Nanook Battalion, n.d.). The UAF ROTC program was officially established in 1940 after approval by the U.S. Army to open up an ROTC program on the UAF Campus. Since then, the program has flourished and developed over the years commissioning some of the brightest officers the U.S. Army could have. One example is current representative Richard Foster, who is serving in the Alaska House of Representatives. He graduated from UAF ROTC in 1968 and has been very successful in his career. He attributes his success to his training and discipline he was taught in ROTC.

Currently ROTC produces 60 percent of the officers that commission into the active duty, National Guard and Army Reserve force structure. This equates to roughly 3,500 lieutenants per year out of the roughly 5, 000 to 7, 000 that are commissioned every year on average. In 2005 there were 6, 045 officers commissioned in the U.S. Army, out of that number, 3, 067 were accessed through the Army ROTC program (Government Accountability office, 2007). The remaining numbers were commissioned through West Point Military Academy and Army officer Candidate School (OCS). There is a current trend with more officers being accessed through the OCS program than is the historical norm. This is largely due the wars in Afghanistan and Iraq and the need for more company grade officers, particularly lieutenants and captains. As the wars wind down, analysts predict a sharp drop in the officer population. Given our recent intervention in Libya, this trend is now seen not to happen as the need for more planning is required on two and potential three fronts of war. Army officer's primary mission is to plan; with another war brewing, more officers will again be needed to plan, coordinate

and work with joint agencies, called Joint, Interagency and Multinational governments (JIM).

Problematic with the amount of cadets ascending to officership is their lack of training in core areas such as culture, advanced military tactics, and communication skills. I have noticed over the last 6 years that 2nd lieutenants increasingly show up in the force without the proper communication skills and cultural skills to interact in a fluid, combat environment, which consists of a mix of culture and tactics. I reflect on my multiple deployments, and I realize that I too was like so many of the young 2nd lieutenants coming into the force, full of life, but no experience to back it up. This lack of cultural sensitivity and awareness was the primary drive for me to create a program for cadets that may aid them when they commission and join the force as a young officer. Hopefully, by receiving some cultural training prior to, they may be able to adapt to the fluid and complex environment of a combat zone in multiple countries. The intent of creating this training program was not necessarily to turn cadets into cultural experts, but arm them with some strategies that could increase self-motivation to learn and set a foundation of cultural learning for future training they may and will receive prior to deploying to a combat zone.

1.2 Introduction and Rationale

As I was driving down the dusty road to drop the sheik off at the checkpoint to be escorted by the guards off the forward operating base, he leans over and says, “So Captain, how many wives do you have?” I smile at first and look over at the female interpreter sitting in the backseat to see her reaction; of course she is smiling and waiting

for me to answer. I look at her first for I am very sensitive when it comes to questions of this nature in the presence of Arabic females. I look at the Sheik and tell him only one and follow up that I could only handle one wife anyway, as the whole car begins to erupt in laughter. The sheik laughs and says enthusiastically, “Do you know my young friend, I have four wives!” The only thing that I can do is smile and say, “That is three too many for me, my wife as it is drives me crazy sometimes!”, again, more laughter from the truck. The Sheik then begins to instruct me on the ways of Arabic culture and how women and the prospect of marriage are treated in their culture. It is at this point that it dawns on me; I really know nothing of Arabic culture, especially here in Iraq.

The premise of my training and development program was to look at the diversity training cadets in the U.S. Army ROTC program are receiving prior to commissioning as officers in the U.S. Army. The scope of this project entailed looking at the current diversity programs in place now, identifying gaps in the program, consulting with the current leadership about this program, and then creating a new diversity training and development program that meets the needs of officers heading into combat in the Middle East. The entire program was a multi-step process that involved primarily qualitative methods to gather data, conduct analysis, and focus interviews in order to hone in on the situations involving diversity as it relates to cadets preparing to become officers deploying into combat zones.

The rationale for my study was that cadets were not adequately prepared for the situations they are about to get into. The situation above is one of many that I have experienced in my multiple deployments to the Middle East and other foreign countries.

I have spent time in Iraq, Kuwait, and Kosovo. In each instance that I deployed, I always noticed a cultural divide when communicating with foreign nationals and in each instance, it was always frustrating to say the least. With this program, I am hoping that I can give back some experience that I have learned from multiple deployments.

The steps that I used to create and complete this project are: (a) Participant Observation, (b) interviews, (c) conducting a Needs Assessment, (d) designing training materials, (e) creating a pilot workshop, (f) administering pilot workshops, (g) gathering feedback, (h) creating final workshop, (i) creating a survey instrument, (j) administering revised workshop, (k) data analysis, and (l) finalizing results and completing the project for publishing for the ROTC department for potential implementation. I have conducted a thorough literature review of available training material to determine what has been completed so far and what can be done to improve the current programs in place.

In the end, my aspirations are that my training is beneficial, fruitful and that all cadets that commission in the U.S. Army are more prepared to fight in combat and understand the cultural, diverse communication problems they may encounter and how to combat them when they arise. Hopefully, I too will become a better officer in the end by doing this project.

1.3 Communication

One of the crucial parts of being a leader in the U.S. Army is the ability to communicate. Communication is crucial in the process of issuing orders, receiving orders and especially while conducting missions in foreign countries. Another crucial aspect of communication is interacting with peers, subordinates and supervisors alike.

During my research I noticed a tremendous amount of research had been done on the art of leadership, but what I did not see was a large body of literature in reference to the importance of communication in the art of leadership. It was refreshing to be reaffirmed of the ideas and concepts that the U.S. Army were looking at in relation to my project. In one of the issues of *Army Time* (Madhani, 2008) the article stated that all cadets are eligible to receive incentive pay for taking foreign language classes and becoming proficient in that foreign language. This reaffirmed what I had already recognized was an issue, in that cadets were not adequately prepared to interact with other cultures once they became young Commissioned Second Lieutenants and deployed to combat zones in foreign countries, especially in the Middle East.

Another concept that I found reaffirming was what I had already known, was that the Army was recognizing that communication is important and tantamount to the success of our military operations, especially for young military officers. In the article *Taking Command*, the author posits that leadership is the “art of influencing behavior” in order to accomplish a mission “as desired by the leader” (Colonel S.Hays & Lieutenant Colonel W. Thomas, 1967, p. 62). The “art of taking command” and influencing behavior requires communication. Influencing and providing motivation requires interaction, specifically human interaction that involves communicating intent and purpose. The Army defines motivation as the art of providing purpose and direction, which will in turn guide Soldiers to accomplish their mission. These themes were important in understanding my focus on the communication aspect of my training and development study.

Communication itself has many definitions. According to Merriam-Webster's dictionary online defines communication as "a process by which information is exchanged between individuals through a common system of symbols, signs, or behavior" (retrieved from www.merriam-webster.com/dictionary/communication, 2011). Another model for communication looks at it as the process of "encoded" messages that are then transmitted to the receiver, who then "decodes" the message, which is a form of interpretation, then in turn sends feedback, in the form of another "encoded" message. This cycle continues on throughout the interaction. Another model posits that communication occurs through the interactions of the individuals and that the interaction itself defines the communication occurring. This model is referred to as the Conjoint Co-Constituting model of communication and is quite different in its assumptions and practices (Arundale, 2009).

The Encoding-Decoding model posits that communication occurs between individuals and that information is sent and received between two interacting individuals. The messages sent between the two individuals communicating are encoded and decoded dependent on who is receiving and who is sending (Hall, 1973). What is problematic with this communication model is that the sender and receiver must be able to encode and decode in the same manner. If the sender sends a message to the receiver, who decodes the message differently than intended by the sender, confusion can thus arise. However problematic this model of communication is, it is to this date still one of the most widely recognized models of communication. However, as I had mentioned earlier it is not the only model of communication that I discussed in the training and development workshop,

the other model of communication is the Conjoint Co-Constituting model of communication.

The Conjoint Co-Constituting model of communication looks at communication through a different lens. Communication in this model does not involve the sending and receiving of signals, but is hinged on the interaction between two individuals and the process by which both individuals go through a series of steps during the communicative interaction. The steps involve three key principles of this model, which are adjacent placement, recipient design, and sequential interpreting. Adjacent placement principal is the principal that thoughts and actions within a specific utterance are analyzed, looked at, and modified depending on the 2nd or 3 utterance, whereby the recipient is looking for the future utterance (Arundale, 2009). Recipient design is the principle that the speaker designs the utterances with the recipient in mind. Sequential interpreting is based on the third utterance, in which the speaker and recipient go through a series of provisional and operative interpreting, where they are change their utterances based on what they interpret is the intention of this utterance. While this may seem to be a complicated model of communication, I discuss it in my workshops based on the need for the cadets to understand that there are multiple models of communication that exist and that they all can represent what communication is about. The final model of communication that is discussed in the training and development program is the Encoding-Decoding model of communication as it is the most widely recognize model of communication.

As the Encoding-Decoding model is the most widely recognized it is not surprising that it is the most widely used by the U.S. Military. There are many instances

where this is evident, such as the use of verbal commands to get troops to perform a drill or maneuver. For instance, if the drill sergeant wants his troop to go to port arms (holding a weapon directly in front of oneself in a diagonal position), he yells “port arms!” The act of yelling is a form of sending a verbal signal to the Soldier, who in turn understands the command through repetitive drills involving the command. The Soldier is in a sense developing the necessary “decoding” tools to decode what the drill sergeant is saying and in turn acting upon it. If you were to take a civilian, who may not have the tools to “decode” this signal, then he or she may not put the weapon in the proper position. Another example is the metaphors used by military personnel, such as “send it” (referring to sending a message, whether it is verbal, nonverbal, or electronically) to another Soldier. In each of these examples, there is a sender, receiver, message and the message is transmitted from the sender to receiver in order to be “decoded” and then sent back “encoded”, to only be “decoded” again. This cycle represents many of the communicative interactions within the military. However problematic this model may appear, based on the need for brevity within the military structure, and having to issue clear orders in a quick, decisive manner, this model is the one most recognized by the military.

1.4 Self Motivated Learning

One of the critical steps in education or training is to instill a willingness to learn outside of the classroom. According to a study conducted by Sidelinger (2010), “academic locus of control” (ALOC) plays a central role in a student’s willingness to study outside of the classroom and willingness to participate inside of the classroom (p.

88). ALOC refers to a student's willingness to participate inside the classroom and engage in outside classroom activities. According to the article, a teacher's level of clarity and willingness to "work together" with students in order to achieve educational goals and "establish positive relationships" play a large role for both in and out of class participation (p. 88). Self motivated learning then is dependent on a teacher's perceived clarity, but also a teacher willingness to encourage students to work together, both inside and outside of the classroom. One of the goals of this training and development study was to increase a student's willingness to learn outside of the classroom.

1.5 Nonverbal Immediacy and Socio-Communicative Style

One of the designs that I incorporated into my workshops was work completed by (McCroskey et al, 2002) that looked at nonverbal immediacy patterns, socio-communicative style and its effect on teaching students in a classroom. Nonverbal immediacy are those gestures of communication that a teacher may employ such as eye contact, hand gestures, and body movement that focus the attention of the students on the teacher in a meaningful way (p. 387). Socio-communicative style is defined as the assertiveness and responsiveness that a teacher uses in the classroom while teaching. According to McCroskey, assertiveness in essence is the ability to "make requests, actively disagree, initiate and disengage from conversations, and stand up for oneself" without offending the other individual (p. 388). Responsiveness is "to be a good listener, make others comfortable while communicating, and recognize needs and desires of others" (p. 388). The article suggests that while socio-communicative style in itself

may not play a large role in teacher effectiveness, when coupled with high levels of nonverbal immediacy, teacher effectiveness is substantial.

According to McCroskey et al, those teachers that display greater levels of nonverbal immediacy tend to be more caring and students develop a more positive attitude towards the teacher, which in turn suggests the teacher is more an effective teacher. According to the article, a strong socio-communicative style coupled with a high level of nonverbal immediacy, can correlate to a higher level of teacher effectiveness. With this in mind, I incorporated both high levels of immediacy with a socio-communicative style that allowed the cadets to feel comfortable communicating while in the workshops, but also, feel comfortable questioning any concept they were not familiar with or may not have felt comfortable discussing otherwise.

1.6 Impromptu Speaking

Impromptu speaking or extemporaneous speaking is defined as “off-hand”, with “little to no preparation or forethought” (retrieved from <http://www.websters-online-dictionary.org/definitions/impromptu>, 2011). This form of communication requires all the elements of a speech; it’s just that the person delivering the speech has a limited preparation time. The variables of nonverbal gestures, clear concise use of language, tone of voice, and verbal expressions are all parts of everyday communication. All of these variables can be identified within an impromptu speech. As such, impromptu speaking can be a good indicator of one’s ability to communicate.

In this study I chose impromptu speaking as a variable of communication for it is a common everyday practice for U.S. Military Offices to have to communicate on the

spot with limited preparation time. These communicative encounters can range from giving in-progress reports (IPR) to supervisors, to communicating a plan of action that requires little time to plan or discuss, such as in a combat situation. The orders have to be clear, concise and to the point. Cadets are about to find themselves in this situation, so I chose this variable as a way of measuring their communication skills.

However complex theories about communication are, a student's willingness to learn outside of the classroom, their ability to recognize different theories of communication and their ability to communicate on the spot without props (impromptu), all play a central role in this training and development project.

1.7 Culture

There are many ideas on the definition of culture. But what is culture? To truly define culture is to leave out the obvious of what culture is, as in Arundale's (2009) construct of overlapping "practices" and "resources" that each individual in a group "conjointly co-constitutes" during interaction (p. 21). Culture as defined by Arundale is more than just a something that "tells" or "dictates" to an individual how to behave, but rather in his perspective, it is an "on-going social construction" of interacting individuals within groups. For example, in my training and development project, I am proposing to present, teach, and inculcate the idea of culture to cadets. When the cadets are in uniform, they belong to a specific culture guided by shared "practices" and "resources" that overlap to provide meaning in an "on-going social construction". The practices are those activities that involve military tactics, proper uniform wear, and physical training. The resources that Soldiers bring to interactions are those values that the Army inculcates

into Soldiers the minute they start wearing the uniform. But the minute they take the uniform off, they will then meld into another culture, for some of them, which might be peer groups defined by the activities they like to engage in, such as rock climbing or snowmobiling.

In Varner and Beamer's (2011) textbook *Intercultural Communication in the Global Workplace*, culture is defined as "the coherent, shared view of a group of people about life's concerns, expressed in symbols and activities, that ranks what is important, furnishes attitudes about what things are appropriate, and dictates behavior" (p.10). This idea of culture is fundamentally flawed in that it states that culture "dictates" behavior. If this were the case then culture would have the ability to physically force individuals to conform to the "culture". This is simply not possible, culture cannot "dictate" one's behavior. Individuals in a culture may generate overlaps in meaning through interaction, and the meanings then become the norm for the group, thereby creating a culture, but culture cannot dictate. This definition does have some basis though in that it acknowledges that culture is "shared" and that it is expressed in the form of "symbols" and "activities". Returning to the example of culture in the U.S. Army, Soldiers all wear uniforms of the same shape, fashion and color (symbol) and all Soldiers are taught to close the distance with the enemy and kill (activities). Soldiers also have a shared ethos, the warrior ethos, which states Soldiers will never quit, which in Varner and Beamer's definition is the idea of "furnished attitudes" (p.10).

According to Condon and Yousef (1975) culture is not defined but rather identified by the values or value orientation that culture has (pp. 48-49). As they state in

their text, one cannot “speak of values” without focusing on “culture” (p.48). One important differentiation they make is that culture is different from nation. In defining culture, the values approach looks intimately at what makes culture a culture. For instance, by defining what values the U.S. Army has, one is in essence defining the culture of the U.S. Army. Every time an American salutes the flag, they are more than saluting a piece of cloth, they are saluting the values and sacrifices that piece of cloth represents, which according to Condon and Yousef (1975) identifies that individual as an American. Many would argue this definition can lead to simplification and limitation as Condon and Yousef acknowledge. However, this definition is based on values; there is more than just one value that identifies an individual from a culture. There are according to the text, three intersecting spheres (self, society, and nature) that create three distinct categories (family, human nature, and the supernatural) (p.59). Within this framework, there are 75 value orientations.

Value orientations are those that orient an individual towards one goal, idea or another. For example, when looking at the value orientation for nature, Americans tend to value future concept of time over past concept of time. That is, most Americans are future thinkers, some great examples are all the dollars put into IRA accounts every year for retirement and money set aside for children’s college funds. Conversely, other cultures may not necessarily look at the concept of time in this fashion. When I was deployed to Iraq, I would have to frequently meet with the local nationals to purchase supply items. Part of this interaction required my understanding of time from their perspective. Time was not as critically looked at as is the case in American culture.

When I would go to meet with them, I was never hurried and I always took the time to sip chai tea with them and visit before we conducted business. This example serves to illustrate the different values that cultures can have.

1.8 Defining the Problem

The rationale behind my study is that training in diversity is fundamentally lacking in new 2nd Lieutenants after they graduate and commission in the U.S. Army. Having been an officer over the last 6 years, I have had the chance to both personally experience and observe the communication blunders that we sometimes can make. I have also observed subordinate Lieutenants make the same communication mistake time and again due to a couple of factors, which can range from age, experience, and the lack of skill in diversity and working with other cultures.

Paradigmatic of their lack of skill communicating is the lack of diversity training skills received in ROTC and within their units prior to being deployed to combat zones, in particular the Middle East of which I have spent a total of 21 months. Diversity skills do not only apply to just combat zones, but also can apply to peacekeeping zones, such as Kosovo (I spent 7 months there), Haiti, and Somalia. These regions are filled with diverse cultures and backgrounds and require extensive diversity and cultural training in order to communicate with them. This is problematic for the Army in the fact that the U.S. Army is commissioning a young 2nd lieutenant, deploying him or her to a combat zone, and then requiring them to communicate with the local nationals in the area they are operating, in order to get information about insurgent hideouts, weapons caches, and medical/civil assistance they may need in order to survive.

Once the cadets are commissioned as U.S. Army officers, the expectation is that they are able to adapt and be flexible in an uncertain environment, especially a culturally one. Officers are expected to meet with sheiks, foreign dignitaries, and foreign armies in order seek out cooperation for various tactical missions. The ability of the U.S. Army officer to engage in and understand the culture they are operation in can make the difference of receiving help in conducting full spectrum missions or the ultimate failure of not receiving any aid and in some cases getting outright attacked. Take for example the following situation; Commander Alpha sees the village of local nationals and assesses a plan of action. He informs his Soldiers that the insurgents have been operating in the area and their mission is to identify them, engage them, and if necessary, kill them. Commander Alpha goes into the village and begins questioning the local elders on the whereabouts of insurgents. He does not take into account the culture's preferred way of deferential communication and the idea of cultural politeness. Politeness in this culture suggests that business is not discussed at first until both parties have sat down drank some tea and exchanged pleasantries. The Commander continues his questioning without asking if the village needs aid in some form or other, whether it is food, water or medicine. He is very abrupt with the village elders; even so much that he is raising his hands as if giving orders and making threats that if they do not cooperate there may be trouble. After a couple of hours of searching the town, they leave and continue their patrol. Not more than 100 meters outside the village, they are immediately attacked from all sides from rocket propelled grenades and small arms fire. The entire squad is killed.

This is a prime example of how culture is so important for U.S. Army officers in particular. Had Commander Alpha taken into account the culture he was operating in, he might have been able to gain the cooperation and help of the locals in the village. I have personally witnessed how locals will be more apt to help a foreigner (U.S. Soldiers are foreigners when in a combat zone) if they are willing to abide by some of the cultural nuances of the culture. In the above example, if Commander Alpha had sought to first determine if the village needed aid and exchanged pleasantries, the engagement and subsequent attack may not have happened. It is more than likely, the village elders would have pointed out the insurgents, which would have resulted in the village maybe being free from oppression by the local warlords. Yet, newly commissioned officers are ill-suited and prepared for conflict in culturally diverse regions. It is my goal to create a training and development program that will equip the cadets with tools with which to operate in cultures outside of the U.S. and hopefully avoid the scenario that I discussed in the preceding paragraphs.

1.9 Research Questions and Hypotheses

Lieutenants make the same communication mistakes time and again due to a couple of factors, which can be influenced by age, experience, and the lack of skill (which is the area that I wish most to investigate). Of particular note are young officer's inability to communicate effectively and honestly with their subordinate non-commissioned officers and superiors. Now this does not apply to all brand new 2nd lieutenants, but does apply generally across the gamut of young officers. Based off this knowledge I pose the following research questions:

RQ₁: Do UAF ROTC cadets demonstrate at end a reasonable level of communication competence in the areas of impromptu speaking during communicative interactions?

RQ₂: Do UAF ROTC cadets demonstrate at end a reasonable level of recognizing cultural competence during cultural interactions?

And advance the following hypotheses:

H₁: Cadets scores on the communication competency measurement will increase significantly from pretest to posttest.

H₂: Cadets scores on the cultural competency measurement will increase significantly from pretest to posttest.

RQ₁ addresses whether a training and development program in communication would be effective in teaching UAF ROTC cadets communication. RQ₂ addresses whether a training and development program would be effective in teaching cadets a sense of cultural awareness and sensitivity, which they can apply to cultural interactions in the Middle East. In order to assess the qualitative findings, I then used a pretest-posttest design to assess program effectiveness.

Chapter 2

Creating a Training Program

2.1 Needs Assessment

Using a qualitative approach, I used researcher reflexivity and interviews to gather data on the need for a cultural training and diversity program at the University of Alaska Fairbanks ROTC program. A large portion of my research was drawn in from personal experience of 19 years in the military and the idea of tacit knowledge.

According to Duguid (2005) it is that idea of “knowledge people reveal in action that complements what they reveal in precepts” (p. 112). For this project I looked at tacit knowledge as that knowledge one has and can articulate, but may not necessarily realize or recognize from where that knowledge came from specifically, but can only cite that the knowledge exists and that the knowledge is accurate.

As mentioned in my proposal, I also used participant observation as one of my methods for gathering data. Participant observation is when the researcher imbeds himself/herself fully into the area he or she is observing and “adopting roles” that members in the population recognize as appropriate (Lindolf & Taylor, 2011, p.3). I was somewhat initially disappointed and frustrated during this part of the research study, due to my lack of experience in participant observation methodology, I frequently interpreted data during my observation and did not bracket accordingly, which meant after my note taking, I would have to go back and scrub my books for interpretations. This became very time consuming at some points. After consulting with faculty, I recognized my novice mistakes and was able to take more efficient notes during my observation periods.

Finally, the last method I used was the interview. I interviewed two cadre during multiple informal interview sessions, more conversational interview than formal taped interviews, however, the data was just as valid; perhaps in some ways the data may have been more valid due to the candid responses I received.

During my quest to gather information and personal interviews with cadre at UAF ROTC I noted that there are no cultural diversity programs in place at UAF ROTC, the focus for UAF ROTC is to prepare cadets to complete Leadership Development and Assessment Course (LDAC) at Fort Lewis, WA. This is largely due to the fact that the cadre understands that cadets will receive cultural training while attending LDAC (Personal Communication, 2011). Cadets are trained in specific areas on how to address culture as they encounter it in a simulated combat zone, but the training they receive is limited in scope due to time constraints and issues with resources (contracting foreign nationals for role play). The culture that cadets receive is based on a pre-conceived notion of expectations, norms and experience from our last 8 years in Iraq and 10 years in Afghanistan. We are still writing the book on cultural interaction for situations arising in Afghanistan and most Soldiers do not normally receive training for this region until we receive deployment orders.

For participant observation, I set up four workshops to meet with the cadets during the week. I also observed the cadets during Thursday morning leadership labs. During my initial workshop (March 2011) with cadets involving cultural diversity, I had asked the cadets to read a scenario about a combat logistics patrol in Iraq that I had participated in during my deployment to Mosul, Iraq from 2005 to 2006. In the scenario I

described a complex situation I encountered when my convoy was approaching a brown paper bag lying on the road, which according to our Techniques, Tactics and Procedures (TTP) was to be treated as a suspected Improvised Explosive Device (IED) and Iraqi Army (IA) Soldiers that were discussing the situation. At the time I did not have an interpreter to translate the IA Soldiers language. The IA Soldiers were waving their hands very animatedly and saying many things in Arabic that neither I nor my crew could understand. With this scenario in place, I asked the cadets on how they would react to this situation, considering its cultural implications if handled incorrectly and the tactical situation involved with a suspected IED.

From my observations and the responses the cadets elicited, I noticed a trend towards a more aggressive approach to handling the situation. One cadet responded that she would detain the two Iraqi Army Soldiers, handcuff them and then call in EOD to handle the situation. Another cadet responded that he agreed that securing the IA Soldiers would be a good initial call. Five of the six remaining cadets responded that they would try to communicate with the IA Soldiers, but still have their weapons oriented in an aggressive manner. The one remaining cadet stated that he would use restraint in the situation and call in to higher headquarters to notify them of the situation and what actions should be taken. Granted, some of the responses were based on lack of experience, but the trend of using more of an aggressive approach informed me that there could be a lack of cultural sensitivity in regards to the situation. Having deployed to three different combat zones in different countries, it has come to my attention in regards to sensitivity, the best course is always to approach any situation involving culture

delicately and methodically and remembering that I am in their country, which brings me to the methods that Condon and Yousef discuss involving values orientation theory. The data from the pilot session indicated that the values orientation method would provide a good base to build a training design; the model not only helps recognize the cultural values that we as Americans have, but also how to recognize the values that other cultures have.

In an interview with cadre at UAF, I noticed that cultural diversity may not be given the recognition that is needed for cadets prior to commissioning. The interviewee was one of two enlisted cadre serving as an instructor in the UAF ROTC program. He was in his 20th year of service to the U.S. Army and brought a tremendous amount of experience to the program. He has deployed to the Middle East many times and has had varied experiences. For the sake of confidentiality, the interviewee's name is John Doe. During the informal interview, I was told that cadets would receive cultural training at LDAC and I sensed that cultural training was to take a back seat to other training. His response was not that cultural training was not important; it was that the cadets had a full schedule in preparing to complete LDAC and other activities such as Basic Rifle Marksmanship training and physical training took priority over cultural training. The cadre did respond that more cultural training would be great; however, the time and resources available hindered their ability to provide it (personal communication, 2011).

After interviewing another cadre in the UAF ROTC program, I noted that a cultural diversity program is needed and warranted given the current state of affairs the military is involved in, particularly in the Middle East and Japan during relief efforts.

The interviewee was one of two officers serving as Cadre in UAF ROTC. Due to confidentiality, his name for this study will be John Smith. Like John Doe, John Smith has also served multiple tours of the Middle East. During one interview with Smith, he noted that there were no diversity training programs in place and that one could be very beneficial for the cadets. During our first meeting, he pointed out that most of these cadets will graduate and go on to basic course, followed by a deployment more than likely to the Middle East. After reflecting on my own career over the last 19 years, I concurred with his reasoning. He also noted that the cadet's schedule was jam packed with training events to prepare them for LDAC (March 2011). Echoing the comments from John Doe, Smith also mentioned that cadets are receiving a lot of training in cultural diversity at LDAC. However, when I discussed the scenario with cadets during my pilot training session, I noticed the cadets did not respond in such a manner as to indicate any prior training in cultural negotiations or cultural sensitivity.

2.1.1 Discussion

From my interviews and observation sessions, I noticed there were four common themes that emerged from my interviews and observation sessions. The themes were, (a) full, packed schedule, (b) No diversity training in place, (c) cadets receive this training at LDAC, and (d) cadets generally responded in a way to indicate lack of cultural diversity training. With these four themes in place, this gave me a good starting point to construct a training and development program to meet these needs. The program must be long enough to address issues, but short enough to fit into the cadet's current training schedule. By creating a training and diversity program, I will be rectifying the second

theme of no diversity training program in place. By augmenting the LDAC program, this diversity training program could better prepare cadets for LDAC and future careers as Army officers serving in foreign countries, where cultural interaction are a common everyday occurrence. The goal is to ensure a young officer is prepared to engage in combat in multiple countries, but also able to adjust to the cultures he or she may and will work with in the very near foreseeable future.

On a more personal level though, by training the cadets in culture and communication, I am mentoring Soldiers to be better leaders in tomorrow's Army, but also hopefully imparting a sense that education is an ongoing engagement in life and that it is an uphill battle that requires perseverance, motivation and character to succeed. The ultimate goal of this diversity training program is to create a program that will hopefully become a permanent part of UAF ROTC Curriculum for years to come.

2.2 Training Design

This workshop focuses on the communication aspect of interaction in diverse situations. Communication is a critical skill in the U.S. Army today. Having been an officer over the last 6 years and a U.S. Soldier for 19 years, I have had the chance to both personally experience and observe the communication blunders that Soldiers sometimes make. I have also observed subordinate Lieutenants make the same communication mistake time and again due to a couple of factors, which can range from age, experience, and the lack of skill (which is the area that I wish most to investigate). Of particular note are young officers' inability to communicate effectively and honestly with their subordinate non-commissioned officers and superiors. Another problem plaguing young

officers today is their lack of experience when dealing with diverse cultures and backgrounds. When these cadets commission as young 2nd Lieutenants, not only will they be asked to engage with the enemy tactically, but in many cases they will have to engage with the population they are trying to protect. These young officers will have to meet with Sheiks, foreign dignitaries and host nation vendors in order to accomplish their missions. This will require skill, knowledge and sometimes a bit of luck. But the intent of this workshop is to teach young cadets to not rely on luck, but the skill gained from knowledge in studying communication and diversity.

The aim of this training plan is to build a base of understanding communication and cultural diversity. In understanding the process behind communication and interacting with other cultures, there are five fundamental goals of this workshop:

- Create a foundation for learning communication and understanding of diversity*
- Generate Critical thinking skills when looking at communication and diversity*
- Motivate cadets to study outside of class- Self- Motivated learning*
- Prepare cadets for future cultural interactions when they commission and deploy to combat zones across the Middle East*
- Be able to communicate anytime, anyplace, anywhere without fear or anxiety*

From the needs assessment I found that using a values orientation approach by Condon and Yousef (1975) would best create the theoretical framework for addressing these goals. In addressing communication goals, I found examining Arundale's (2009) work on Conjoint Co-Constituting model of communication and contrasting it with the encoding/decoding model of communication could be used to illustrate the Army's

current model of communication. The intent is to show that like diversity, there is not just one model of communication or interaction.

In examining communication in the Army, I found that being able to communicate on the spot was a skill that would benefit cadets immensely. Based on my experience in the military, young officers are frequently asked to give presentations or briefs to superior officers on the spot, without the aid of preparation or prompts. Having experienced this quite often, I felt it was necessary to include teaching impromptu speaking skills and strategies. One of the activities incorporated into the workshops is requiring the cadets to give impromptu speeches. By giving impromptu speeches I will be able to assess their current level of public speaking skills and determine how much time to spend on the speech portion of the communication workshop. The time will be standard nonetheless, but if the cadets demonstrated a solid foundation in public speaking, then it is a matter of refining their abilities within the workshops.

Another skill I found useful in my travels (3 deployments) is the ability to interact with other cultures. Recognizing this, one of the goals is to prepare cadets for future interactions with other cultures. In examining this goal, I discovered that being aware of and sensitive to another culture can create the space for a successful cultural interaction. During my search for literature, I found that the work by Condon and Yousef (1975) and Scollon and Scollon (1983) correlates with my own approach to cultural situations. During my interactions with sheiks, foreign local nationals, I had been using a values approach and politeness deference approach and it was not until I began studying cultural diversity that I became aware of this. In recognizing this, I became self-aware of how

effective these strategies can be not only in understanding culture, but also in interacting with people of diverse cultures and backgrounds.

2.2.1 Building a House: An Approach to Designing Workshops

In creating a foundation for learning, the cadets will be introduced to a broad definition of Communication and Diversity. The intent is to expose the cadets to some of the theories in the Communication field and some strategies in cultural diversity. Before the cadets can gain an understanding of these two concepts, however a foundation must be built for them to stand on. Like a house, the building is only as good as the foundation it was built upon. Thus one of my main goals is to build a foundation of learning and understanding communication and diversity. The first workshop will be a foundational level introducing the cadets to the “8 competencies” format of evaluating communication that is used by the host university, how the Army defines and handles communication, and some relevant theories involving communication. In order to illustrate the foundations of this level, there will be classroom activities including impromptu speeches and discussing real life scenarios involving different types of communication. From this level, the cadets will be ready to proceed to putting up walls and windows.

The next level will consist of the second workshop, which will examine the different types of communication (active vs. passive), epistemology of communication, and communication strategies as they relate to the U.S. Army. Another key aspect of communication discussed during this workshop is the idea of perception and how different people have different perceptions of the world, which can affect how we interact with one another. An activity created by Ohio State University Extension is utilized to

generate discussion on perceptions and how each one of us perceives the world differently, thus affecting how one interprets the world. It is important to note that the entire training plan will be framed with the idea that everything that is discussed can apply to life in the military. Much like the siding of a house, the framing on this house will be Army green. This will ensure that the cadets are receiving practical training that can be applied to life in the military after they commission as U.S. Army officers. This leads to the next workshop on cultural diversity and what kind of windows the cadets look out of in their house.

The next workshop will focus on cultural diversity and different ways of examining culture diversity. In this workshop, I found it was crucial in developing a definition for culture based off Condon and Yousef's Value orientation theory and Arundale's Conjoint Co-Constituting model of communication, while using Varner and Beamer's definition as way of contrasting different models of defining culture. Within Condon and Yousef's value orientations, I discussed the concept of time and family differences within different cultures. This workshop pays close attention to the Middle East as most of the cadets, once they commission, will find themselves there. Again looking at our metaphorical house, the intent is to teach and bring awareness to the cadets that not all people look through the same window, but different windows into the world. For instance, windows that Americans look through maybe clear, contrastingly, the windows that Middle Easterners may look through is dusty, covered in sand and has no clear picture of what is happening in the world. This but one analogy, another culture may not have any windows at all, or the windows they see the world through may be

more crisp and clear than that of Americans. The point is that each culture has a different window on how they view the world. Again, the intent of this workshop is to bring awareness to the cadets about cultural diversity and that different cultures do exist outside of the United States. To solidify this idea, this workshop concludes with real life scenarios that cadets will have to work through and discuss as a group.

The final level of the house will conclude with a workshop on cultural diversity strategies, and looking at the value orientations of Activity, Respect/honor, and mutability. These value orientations were chosen based off the data gathered during the needs assessment phase and forms of everyday activities that Soldiers are engaged in. The intent behind this workshop is to examine and discuss how prejudice, bias and discrimination cannot operate independently of each other, but are intertwined when discussing diversity, and how they can play a large part on how others view cultural diversity. By bringing awareness to these negative concepts, cadets will be able to recognize their own biases and adjust accordingly during interactions with diverse cultures. This segues into the next goal of this workshop which is to discuss some cultural strategies that can aid in cultural engagement meetings when the cadets Commission and deploy to the Middle East.

The final phase of the workshops concluded with a feedback session on the overall assessment of the training program. This provided opportunity to gather feedback in order to create a better program for future cadets in the U.S. Army ROTC program. The feedback received creates a figurative roof that covers the whole training program. Like a roof, the feedback brought attention to the areas that need to be repaired due to

holes within the training program. The approach to conducting the feedback was modeled after the standard Army After Action Review (AAR) format. The AAR addresses the questions of who, what, when, where and why of training programs and missions within the Army's structure. The AAR is a feedback forum in which all participants will voice their opinions, ideas and ways to improve the training program and modules. The feedback is candid and to the point, with no punches pulled. This step was crucial in refining the program for future implementation and use.

2.3 Instructing Techniques

During the workshops, the idea of cold-calling will be employed to get all the cadets involved in the process of discussion, critically looking at the concepts at hand, and generating further questions for thought. During this process, cadets are taking an active role in their program, for this program is designed for cadets in Army ROTC programs. According to research done by Dallimore, Hertenstein and Platt (2004), "cold-calling" can lead to more effective classroom discussion and generate critical thought, which is one of the goals of the overall training program. By calling on the students randomly during the workshop, the instructor can not only get the cadets involved in the program, but also create an education space for more effective classroom discussion and dialogue. This supports the second goal of generating critical thought during the workshops and encouraging the cadets to dig deeper for more information outside of the classroom, which segues into the third goal of the workshops.

The goal of self-motivated learning is to inculcate the idea that learning not only occurs in the classroom, but a great deal of learning occurs outside the classroom as well.

I would venture to say that more learning occurs outside the classroom than in. In this particular workshop and subsequent workshops, my intent was to generate motivation to seek answers outside the classroom and encourage further thought processes. I wanted the cadets to understand that education is a life long journey that requires constant studying, learning, observing and most importantly, communicating. In a study conducted by Sidelinger (2010), he found that students who were more “proactive” in their studies, and had a “greater sense of ownership” were more likely to engage in learning outside of class. He dubbed this as “proactive personality” and “Academic Locus of Control (ALOC)”. This gets to the premise behind the third goal to encourage cadets to learn outside of class, take ownership of the workshops they are involved in, and engage in thoughtful classroom discussion.

2.4 Workshop Design

The following list is the sequence of events for this workshop. For each event, the instructor ensured that he/she adequately covered the topic presented, and did not stall on any one particular topic unless it was a valid discussion. The intent was to generate enough thought to critically look at the topics, but not necessarily give the answers to each topic or question being asked; this gets to the goal of self-motivated learning outside of class. For instruction of this workshop and subsequent workshops, instructor calls on students to answer questions and think through some of the concepts. The instructor is to serve as a facilitator for learning and encouragement. In this role, the instructor will ensure that topics discussed are in accordance with current academic and military literature.

Workshop 1*Communication Competence*

- 8 Core leader competencies- Emphasis on communication
- The importance of nonverbal communication
- Communicating effectively with subordinates, superior officers and peers

Workshop 2*Communicating with Confidence, not arrogance*

- Communicating with confidence and purpose
- Leading by communication effectively
- Communicating Intent
- Active vs. Passive communication

Workshop 3*Diversity and Culture*

- Defining Culture
- Values- Time, relationship, family
- Cross Cultural definitions
- How others perceive culture

Workshop 4*Cultural Methods*

- Communicating across cultures
- The role of prejudice, bias and discrimination
- Values- Activity, Respect, Honor
- Mutability
- Cultural Strategies

Workshop 5*Feedback*

- Use the standard AAR feedback format
- Gather honest, open feedback

The AAR is a feedback tool the army developed to assess all types of training and is conducted immediately following all training. The AAR consists of 4 parts: a) Review what was supposed to happen, b) Review what did happen, c) What were three positive and three negative aspects of the training, and d) What could be done in the future to improve the training. In keeping with the military approach of this project, I will use the

key concepts of the AAR to critically look at the strengths and weaknesses of the training plan and design. Drawing from experience in teaching the course and essentially finding out what worked and what did not, I could then make a fairly accurate evaluation of the overall training. This was the final phase of the training and development project and critical for setting up future training and research areas to explore for further research.

2.5 Conclusion

As I stated earlier, the goal of this training program is not to teach cadets the perfect way to communicate or how to be a foreign diplomat, but to inculcate the idea of learning through time and experience. Another goal is to instill a desire to search for ways to better communicate with peers, subordinates and superiors alike, but also interacting with individuals from different cultures in way that promotes respect, honor and integrity, which are coincidentally three of the Army Leadership values. The challenge for these young cadets in today's military will not be fought at the front lines, but fought in the halls of Congress when they have to present a budget request that does not agree with bipartisan officials ideas of a budget; or convincing the local sheik that his village would be better off by reporting the whereabouts of known insurgents, or even most important in today's fight, convincing the Soldier subordinate to him/her that we are winning the war and that it takes skill in communication and diversity to accomplish it.

The training plan for the cadets will focus on three cultural areas: Communicating across cultures, methods in communicating with different cultures and defining culture. Each workshop provided real life practical scenarios that depict how knowing a culture and implementing cultural awareness can play a pivotal role in the

success of a mission. During all phases of instruction, I incorporated theories on culture as outlined in my background section. The intent was to combine the approaches of social construction, values theory, and the cultural take that Varner and Beamer make in their textbook. With this framework I can construct training sessions that are both educational and practical for the cadets.

Chapter 3

Methodology

3.1 Mixed Methods Introduction

Mixed methods research is a relatively new paradigm that is emerging as the bridge between qualitative and quantitative research. The word paradigm in this use refers to a change in philosophy or idea; in this practical sense, I use paradigm as a way of identifying the shift that researchers today are recognizing the value of mixing both qualitative and quantitative research methods. According to Kuhn (1962) when he was referring to paradigm, he was referring to the idea of the values, beliefs and assumptions that researchers have about conducting research. In this sense, my study will be using a “third” paradigm of research inquiry which is mixed methods. The rationale behind using a mixed methods study was that my research question cannot be answered by qualitative or quantitative methods alone, but required the strengths of both research methodologies. For instance, in order to determine the need for a program and then create a training program, I used qualitative methods of interview and participant observation. In order to assess the program, I used quantitative methods of surveys and measures. In this way, the study is tied together by the strength of both research methods. As both camps of research inquiry have supported, let your research question be the determining factor of methods.

This was a multi-phased mixed methods exploratory design. Exploratory designs are those designs that rely on primarily qualitative methods to explore a topic, and then create a quantitative measurement in order to analyze the findings. The

qualitative methods allow the researcher to “explore a phenomenon in depth” and then “measure its dimensions (Creswell & Clark, 2011, p. 87). An added benefit of using exploratory designs is that the researcher can use qualitative data to create a quantitative instrument in testing results (p.87)”.

The phases consisted of qualitative and quantitative methods used to explore and then measure the overall effectiveness of a training and development program in communication (RQ₁) and culture (RQ₂). The goal of this study was to: (a) explore the need for a training development program in communication and culture and (b) determine the effectiveness of the training and development program in improving cadets’ communication skills and cultural awareness/interaction skills.

3.2 Epistemology

While recognizing that there are many ways in which knowledge is gained and understood, the first phase of this study finds its roots in the constructionist perspective that is all things are “constructed”, not necessarily waiting to be “discovered”. There are many forms of knowledge in this world and where knowledge arises from. This study recognizes that knowledge can come in many forms, whether it is tacit or explicit, and also knowledge can have different origins, such as positivist or constructionist. This study design was mixed method and recognizes both epistemologies and seeks to use the strengths from both to address the research question to its full extent. Ellingson (2009) sums it up best when states that best way to approach research is to “produce knowledge across multiple points” which “includes at least one middle ground (constructivist) and one analytic approach”, reflecting “several ways of knowing” (p. 10).

Constructionism is the idea that knowledge is constructed and interpreted based on the interactions between individuals and the world around us. As Crotty (1998) posits, all “knowledge” is constructed through the interactions between “human beings” and “their world” and “transmitted and developed in social contexts”(p. 42). Within this epistemology, I used qualitative methods to gather data and conduct research in the field of culture and diversity. Recognizing that data is constructed through the interactions between individuals and their lived world allowed me to see from the Cadet’s perspective of what it was like to be a U.S. Army Cadet. Through the epistemological lens of constructionism, I was able to use researcher reflexivity of my “lived” experience of interacting with other cultures, particularly Middle Eastern cultures (Van Manen, 1990). Researcher reflexivity refers to the researcher recognizing that he or she is part of the research process, and not separate from it (Lindlof & Taylor, 2011). Without this epistemological standpoint, I could not have acknowledged my incorporation of my real life experiences into the research. A positivist approach would have required me to use “empirical” data and try to remain objective in the research, but from a constructionist perspective, that is not possible. Given the nature of my research study, this is not feasible and would be leaving out crucial data that contributes to the overall validity of my study.

The second phase of this study was largely quantitative and focused on the outcomes from the training program. A qualitative approach could be used to answer the outcome question as well, but for the purpose of this study, a shift to a positivist perspective is used to address the potential outcomes. Just as a hammer or screwdriver is

the most abused tool in the toolbox, I posit that by combining different forms of inquiry, one will be able to come to a more sensible conclusion, avoiding the negative cliché of one size fits all. Just like Kaplan's (1964) "law of instrument", in that a little boy will find a hammer and pound everything in sight, a scientist in much the same way will use the same form of inquiry to apply it to every research question or situation that may arise based on his or her skill sets (p. 28). Ultimately though, researchers do less to advance social science research if they are not willing to look for other tools besides "hammers".

Positivist traditions date back to Comte and his Vienna circle, where positivist epistemology "finds itself". The idea behind positivism is that knowledge is waiting to be "discovered" and that the researcher needs to go seek it. For the purpose of my research study, I am using positivist epistemology to address the quantitative nature of the measure required to ascertain the effectiveness of my ROTC training design. As is frequently normative in evaluating learning, I relied on quantitative measures to ascertain outcomes of variables established during the qualitative phase. As I alluded to earlier, I am seeking to use more than one form of inquiry to "hammer" out my research question in the hopes that new data will emerge.

3.3 Methods

3.3.1 Sample

Given UAF ROTC's diverse population of cadets, my research has primarily focused on the senior cadets (MS IV's) in the program. ROTC has a ranking system which classifies cadets by their current status in the program. Freshman cadets are MS I, sophomore cadets at MS II, junior cadets are MS III and senior cadets are MS IV. The

ranking system is in place to not only distinguish their place in the program, but also establish a rank structure that the cadets abide by while in uniform and when conducting leadership labs or activities. It is this rank structure that exposes the cadets to the ideology of rank, structure and the authority and responsibility that goes with it. The rank structure is crucially important in inculcating a sense of hierarchy and how missions in the military are accomplished based on rank and structure. This rank structure is equally important to cadre as they use it to determine how each cadet will be treated as far as expectations for knowledge, attitudes, behavior and preparedness for activities and leadership labs.

The sample for this study involves 8 cadets that are in the MS IV class. Two cadets commissioned during the same semester as the research project, and the remaining six are expected to graduate and commission in the fall and spring of 2012. They had received their functional branch assignment (the specific career field they will work in, for example; infantry, artillery, armor or logistics) and their assigned duty location. The reality is that most of these cadets will find themselves in either Iraq or Afghanistan within their first year of their assignment, which is one of the primary reasons to target this population for this particular study.

3.3.2 Qualitative

The first phase of this study consisted of ethnography and focused interviews. The goal of this phase was two-fold; (a) identify if there was a need for a program through focused interviews and (b) explore the lived experience of UAF ROTC cadets in determining the need for a communication and cultural diversity program at UAF ROTC.

I used primarily qualitative methods of participant observation and focused interviews in order to conduct a needs assessment. The qualitative data from the needs assessment was used to create the training and development program in both culture and communication. I then ran a pilot training and development program consisting of 5 workshops in the spring, in order to gain feedback. I then conducted a textual analysis of the feedback and used this data to create the training and development program administered to the cadets in the fall semester.

In order to determine a need for the program, I conducted six interviews with UAF ROTC cadre and UAF ROTC cadets. The interviews consisted of a standard open ended questionnaire and were exploratory in nature. According to Kvale & Brinkmann (2009), interview questions can either approach the subject in a roundabout method, referred to as a “funnel shaped interview” or a more direct approach consisting of the interviewer explaining the purpose and posing direct questions (p. 130). For the purpose of this study, I chose more direct questions, as a way of modeling communicative styles preferred by the military and in order to address the need for a communication and culture training program.

In order to address the need for a program from the Cadet’s perspective, I attended leadership labs with the cadets for five weeks at the UAF ROTC department. I made observations of daily and weekly practices, and observed their interactions between each other and their superior officers. In each instance, I ensured that I bracketed my interpretations and only recorded my observations. According to Lindolf and Taylor (2011), successful participant observation consists of the researcher being in the presence

of others in a social setting on a ongoing basis and recognizing his or her experiences as part of the research process (p. 135).

3.3.2.1 Participants

The participants consisted of eight UAF ROTC cadets as mentioned in the above sample. The cadets volunteered for the study and were a captive audience, in that they had volunteered to go through the training program and were not otherwise precluded from the study. During the first workshop, cadets received an informed consent form that outlined the voluntary nature of the study, and that cadets could opt out of the study at any point. Cadets were also informed of their rights on confidentiality. Cadets were further informed that all data would be destroyed at the end of the study in accordance with University Policy and that data collected would be stored at UAF Communication Department for privacy.

3.3.2.2 Pilot Study

Once the training design was determined, I created a training and development program with a focus on communication and culture. There were a total of five workshops that focused on addressing communication theories and skills (RQ₁) and Cultural value orientations and cultural interaction strategies (RQ₂). The first two workshops focused on communication and the second two workshops focused on culture. The fifth workshop focused on feedback. The feedback workshop was designed to gather feedback and determine what changes needed to be made to the training design in order to effectively address both RQ₁ and RQ₂. The implied goal of the pilot study was to determine how to accurately measure the overall program's effectiveness in improving

cadet's skill sets in communication and culture. No measurement instrument was created as the main purpose of the pilot study was to determine the overall program's effectiveness in addressing both research questions. An implied goal of the study was to determine how to measure this metric and what instrument might work for measurement.

Once I had administered the workshops, I then gathered feedback through the fifth workshop. I conducted a textual analysis of the feedback. According to the feedback data, three themes emerged: (a) not enough visual aids (b) more time for each class and (c) include more activities. Based on these themes, I made the following changes: (a) I incorporated another activity that measured cadet's views on cultural orientations of other cultures, (b) I included a video of a key leader engagement (KLE) meeting in Afghanistan and (c) the workshops were extended by an hour, which allowed for greater discussion and time to administer quantitative instruments for measuring program effectiveness. Once I had completed the final training design, I then moved into the quantitative phase of my study, which was to identify what measurements could be used to determine overall program effectiveness. The feedback chapter covers the themes that emerged from the pilot study.

3.3.3 Quantitative

Once I had completed the pilot study, I created a pretest-posttest experimental design that would best measure the program's effectiveness in addressing both communication (RQ₁) and culture (RQ₂). The pretest-posttest design for RQ₁ consisted of a two minute impromptu speech, one minute preparation time, and then measurement on the communication competency measurement instrument (CCM). The pretest-posttest

design for RQ₂ consisted of watching a ten minute video on a key leader engagement (KLE) in Afghanistan with each cadet reporting what they observed on the cultural competency instrument (CCI). The instruments were then collected and scored collectively for mean, standard deviation and probability. I then analyzed mean and standard deviation for each research question from pretest to posttest.

3.3.3.1 Pretest-Posttest Design (Communication)

The determining criterion for addressing communication was that impromptu speaking plays a large role among the communicative acts within the U.S. military and would be a good measure of a cadet's overall improvement in communication. In order to measure this, I devised a pretest-posttest design that measure cadet's improvement from pretest to posttest. Cadets were required to give an impromptu speech and measurements were taken at the beginning of the first workshop, prior to receiving training and then after the conclusion of the fifth workshop, after receiving training. The intent was to measure progress over time. Four measurements were taken in total, consisting of my pretest and posttest instruments and my co-researchers pretest and posttest instruments. In order to address data corruption, I secured my co-researcher's assessment forms and sealed them in front of her at the conclusion of the pretest. This same method was used at the conclusion of the posttest. The envelopes were sealed for later data analysis and to prevent me from looking at them, prior to me scoring my assessment forms. This was done in order to prevent her scores from affecting how I scored or adjusting my scores based on her scores.

3.3.3.2 Communication Competency Measurement (CCM)

Based on the qualitative data, I determined that the best way to measure the effectiveness of the training program that addressed if cadets improved their communication skills (RQ₁) was to use the communication competency measurement (CCM). The CCM is the measurement instrument currently used in the UAF Communication department, which is derived off of the instrument used by the National Communication Association.

For the purpose of this study, I define communication competence as the ability to project one's goals, thoughts or ideas to another through interaction, in the form of an impromptu speech. There are six areas for assessing communication competence as defined by Canary and Cody (2000). The six areas are adaptability, conversational involvement, conversational management, empathy, effectiveness, and appropriateness. This study looks at the adaptability criteria for assessing communication competence. Adaptability as defined by Canary and Cody (2000), refers to one's ability to be flexible and articulate in conversation. Also, one's ability to use humor is a component of adaptability, for it can ease tensions during tense communicative interactions, such as an impromptu speech. For the purpose of this study, a cadet's ability to give an impromptu speech with a score higher than 19 on the communication competency measurement is a good indicator of communication competence, for they will have projected their thoughts and ideas, articulated main points, and used humor when appropriate.

In addressing inter-rater reliability and validity of the CCM, I conducted two manipulation checks. The first manipulation check consisted of verifying that my scoring

was reliable and valid, and correlated with that of other department members in the UAF Communication department. The second manipulation check involved inter-rater reliability and comparing my scores to my co-researcher's on both pretest and posttest.

For the first manipulation check, I was given a CCM from the UAF Communication department and a video to watch. I then watched the videos and scored the students in each video on the CCM. I then compared the scores that I gave with the scores that faculty had given to the students. I found that my scores correlated with the faculty's scores, thus validating that the instrument measures what it was intended to measure, and that my scoring was correct.

For the second manipulation check, I addressed inter-rater reliability and had my co-researcher J.T. score each cadet on their impromptu speeches, both pretest and posttest. I then compared our scores, and found that our scores correlated, thus verifying that my instrument was valid and that my scoring was reliable. My co-researcher had been scoring undergraduate students on speeches using this same instrument for at least one year and had been validated by UAF professors that her scoring correlates with the rest of the department. This data suggests that my scoring correlates to the scoring within the UAF Communication Department, thus establishing that my scoring was valid and reliable. Once the manipulation check was complete, I determined the CCM was a valid and reliable instrument for addressing RQ₁.

3.3.3.3 Pretest-Posttest Design (Culture)

Based on previous deployments to the Middle East, I determined that the criterion for measuring improvement in culture (RQ₂) was that cultural awareness plays a central

role in cultural interactions. The best way to measure cultural awareness was to determine to what degree cadets recognized cultural practices while watching a ten minute video on a key leader engagement (KLE) in Afghanistan between U.S. Forces and Afghan village elders. The pretest-posttest design consisted of the cadets watching the video at beginning of the 3rd workshop (pretest), receiving training, and then watching the video at the end of the fourth workshop (posttest). The cadets then reported their answers on the cultural competency instrument (CCI). The CCI consisted of a boxed in area that allowed the cadets to free-hand jot down their observations. At the completion of the video viewing, the CCI's were then collected and a textual analysis of the CCI's was then conducted. The most common phrases were then grouped together and then codified into a variable word that best matched the phrase. The cadets were then scored on the cultural competency worksheet by the number of times they noticed this codified word. The textual analysis also revealed certain themes that were discussed in the results section.

3.3.3.4 Cultural Competency Instrument (CCI)

The cultural competency instrument (CCI) measured cadets' ability to identify 14 specific cultural variables as it related to value orientations within my two culture workshops. I watched the video multiple times and jotted down 14 identifiable practices that were used in the video that matched with my value orientations in my workshop and my practical experiences from deploying two times to the Middle East. I then had the Professor of Military Science watch the video and received feedback from him as he has deployed to the Afghanistan. I then incorporated his feedback with my value orientations, which verified that the CCI would measure the 14 variables. I then had my

co-researcher J.T. watch the cultural video both pretest, take both workshops, and then watch the video posttest. I then collected her CCI and measured against my 14 variables in order to maintain inter-rater reliability, but also to ensure validity of the instrument. I then validated her scores, against my CCI master key, and the Professor's feedback that I had received, which indicated that the measurement was valid and measured what it was intended to measure.

For the purpose of this study, I refer to Cultural Competence as the ability to recognize different cultural practices and norms, based off the values of that culture. According to Condon and Yousef (1975) we all have different values that can affect one's behavior, which in turn can affect group norms. The ability to recognize norms then is tied into the ability to recognize what different cultures value. By recognizing different cultural values, one can then ascertain some of the norms associated with that value. For this study, a Cadet's ability to recognize different cultural norms with a score of 6 or higher on the Cultural Competency Instrument was considered a good indicator of cultural competence.

3.4 Training Program Implementation and Data Collection

Once I had identified instruments for addressing RQ₁ and RQ₂, I then incorporated the pretest-posttest design into the training program. In the fall semester, I administered the five adjusted workshops and collected all of the CCM's and CCI's for data analysis. Once I had scored each instrument, I then created an Excel chart that calculated mean and standard deviation from pretest to posttest for each Cadet.

In addressing RQ₁ I created table 4.2, communication competency scores worksheet, which calculated the mean and standard deviation for each cadet. I then ran a two-tailed dependent samples t-test to verify the reliability of my initial data results on table 4.2. I found that my results from table 4.2 correlated with the results from the t-test, thus verifying that the results were accurate, reliable and valid.

In addressing RQ₂, I created tables 4.4 and 4.5, cultural competency worksheet, which I used to score cadets overall scores from pretest to posttest. I then ran a two-tailed dependent samples t-test to verify the reliability of my initial data results on tables 4.4 and 4.5. I found that my results from tables 4.4 and 4.5 did not necessarily correlate with the results of the t-test. The mean and standard deviation were the same on both the t-test and tables 4.4 and 4.5; however the Excel chart does not factor in the variable of probability. One of the major influencing factors of tables 4.4 and 4.5 was the limited sample size, thus decreasing the probability of an experiment yielding the same results.

Based on the data collected there was an increase of the means for both communication and culture from pretest to posttest. The data suggests that the program was overall effective in helping cadets improve their communication skills and their ability to recognize cultural practices and attribute them to certain value orientations.

Chapter 4

Data Analysis

4.1 Methods

Data analysis is not simply just looking at data and then generalizing, but involves a complex process of data reduction, data display, and then correlating data to the hypothesis or research question. Rather mixed methods data analysis involves a complex design where the researcher both immerses himself in the data (qualitative) and then generalizes (quantitative) based on one's results. The mixed method involves both immersion with the data, analyzing the data and then mixing the two forms of data in order to address the research question or hypothesis (Cresswell & Clark, 2011, p. 212). The mixed methods design of this study is exploratory, and follows the data analysis according to Creswell and Clark (2011), which involves seven steps: (a) Data reduction, (b) Data display, (c) Data transformation, (d) Data correlation, (e) Data consolidation, (f) Data comparison, and (e) Data integration (Cresswell & Clark, p. 214). Each of these steps was followed throughout the data analysis portion of my study.

There were two phases of data analysis during this mixed methods study. The first phase consisted of largely qualitative data analysis in order to explore the need for a training program in communication and diversity. The second phase consisted of quantitative methods in order to analyze the data from the measurements taken during the pretest-posttest workshops. The qualitative phase consisted of transcription, thematic/textual data analysis and codifying of data in order to explore the data and find

emergent themes. The quantitative phase consisted of analysis of two-tailed dependent samples t-tests and data spreadsheets.

4.2 Qualitative

In order to identify a need for a training program, I conducted several interviews with cadre at UAF ROTC. In order to analyze the data from this phase, I created a transcription process using dragon naturally speaking, a digital recorder, headphones and a U.S.B microphone that allowed me to transcribe data directly into Microsoft word. The process involved plugging the headphones into the digital recorder, then plugging a microphone directly into the laptop in order to transcribe the interview directly into word using the software program dragon naturally speaking. Once the setup was complete, I would then play the digital recorder and repeat word for word of the taped interview into the U.S.B microphone, so that dragon naturally speaking would transcribe the data to Microsoft word. One key element of qualitative research data analysis is to immerse oneself in the data in order to gain a sense of the themes that can emerge. By transcribing in this way using dragon naturally speaking, I was able to immerse myself in the data. Once I had transcribed all of the interviews, I then conducted a textual analysis of the transcriptions looking for emergent themes. Several themes emerged from this process of transcribing and textual analysis that are discussed in the needs assessment chapter.

As I referenced earlier in this chapter, the mixing of data analysis methods occurred at various stages throughout the study. After I had gained feedback data from the final workshop for both the pilot program and the final adjusted training program, I conducted textual analysis of this data in order to identify any common themes that might

have emerged. Several themes emerged from these processes that are discussed in the feedback chapter.

In creating, validating and scoring the cultural competency instruments (CCI) from the later stages of the study, I had to conduct a textual analysis of each cadet's CCI. I then categorized them into coded words, based on the phrases most commonly used on the CCI. Table 1.3 below illustrates the codified word sets and most common phrases and words used on each cadet's CCI. Using an inductive process of analysis and subjective interpretation, I also used a thesaurus to find common words that could be used in association with the codified word and phrases.

4.3 Quantitative

Based on the data gathered from pretest-posttest, I created several tables in order to calculate and analyze mean scores and standard deviations. The intent was to verify if cadets improved their communication skills (RQ₁) and cultural skills (RQ₂) from pretest to posttest using the instruments CCM and CCI to gather raw scores. The raw scores were then input into tables and analyzed. Formulas were created that calculated mean and standard deviation for each cadet overall and by competencies as listed on the CCM.

4.4 Codified Words

Table 4.1 reflects the coded word set that I used to score each cadet on the cultural competency worksheet (tables 4.4 and 4.5). Then using a process of enumeration, I then counted the occurrence of each coded word and assigned a score for each cadet on table 4.4 and table 4.5. I then took that score and calculated mean and standard deviation. The mixing of methods was crucial in generating a codified set of words that could then be used to score cadets in determining overall effectiveness of the cultural workshops.

Table 4.1 Codified Word Table.

Codified Word	Cadet Responses on the Cultural Competency Worksheets
hug	hold close, embrace, enfold, squeeze, cuddle, clasp, clinch, bear hug
apology	confession, explanation, excuse, assurance, request for forgiveness
female	woman
relation	family member, relative, kin, rapport, interacting, intimate contact, closeness
small talk	polite conversations, chitchat, chat
greetings	salutation, welcome, welcoming, introduction, handshake
needs	wants, requirements, desires, requests, wishes, issues
kids	children, brood, family, offspring
eat/drink	consume, have, gobble, munch, chomp, dine, lunch, breakfast
nonverbal	smile, eye contact, hand gestures, foot gestures, facial expressions, frowning
control	
topic	leading conversation, taking a backseat, listening more, s7aking less
endings	shaking hands, hugging, addressing business at the end of the meeting removing Kevlar, removing body armor, non-threatening manner, removing headgear, taking
threat	off armor
elder	senior, leader, old man, sheik, dignitary, old people

4.5 Communication Competency Scores

Table 4.2 addresses the increase of the overall mean from 20.125 to 22.3125. The increased mean suggests that the communication workshop was effective in improving cadet's skills in communication, specifically impromptu speaking skills. This table further reflects the overall increase in mean from pretest to posttest for each cadet, which correlates to the statistical significance results found from the two-tailed dependent samples t-test. The following table indicates where the largest percentage of change occurred for each competency. This table further suggests which competencies affected the increase in mean from pretest to posttest.

Table 4.2 Communication Competency Scores.

Cadet	Pretest			Posttest		
	Co-Researcher Score	Researcher Score	Mean	Co-Researcher Score	Researcher Score	Mean
1	18	18	18	18	18	18
2	23	18	20.5	23	20	21.5
3	22	29	25.5	24	31	27.5
4	16	20	18	20	22	21
5	19	19	19	18	23	20.5
6	17	21	19	19	22	20.5
7	19	21	20	24	29	26.5
8	19	23	21	19	27	23
Totals	19.125	21.125	20.125	20.625	24	22.3125
Mean	20.125			22.3125		

4.6 Competencies Worksheet Breakdown

The data on table 4.3 suggests that the bulk of the increase of the collective mean on table 4.2 is a direct result of the change of competency 1 (24.49%) and competency 2 (19.75%). The data suggests that the cadets may have displayed a marked level of improvement in their speeches, giving the impression that they had practiced prior to delivering the speech. Given that impromptu speeches are conducted without practice, this large of change, suggests that the program was very effective in improving cadets communication skills.

Table 4.3 Competencies Worksheet Breakdown.

Competency 1					Competency 2				
	Mean	SD	Change	% Change		Mean	SD	Change	% Change
Pretest	2.3125	0.08			Pretest	2.3125	0.2651		
Posttest	3.0625	0.26	0.75	24.49%	Posttest	2.875	0.1767	0.5625	19.57%
Competency 3					Competency 4				
	Mean	SD	Change	% Change		Mean	SD	Change	% Change
Pretest	2.5	0.3535			Pretest	2.625	0.5303		
Posttest	2.6875	0.2651	0.1875	6.98%	Posttest	2.625	0.5303	0	0.00%
Competency 5					Competency 6				
	Mean	SD	Change	% Change		Mean	SD	Change	% Change
Pretest	2.25	0.1767			Pretest	2.875	0.1767		
Posttest	2.4375	0.4419	0.1875	7.69%	Posttest	3	0.1767	0.125	4.17%
Competency 7					Competency 8				
	Mean	SD	Change	% Change		Mean	SD	Change	% Change
Pretest	2.4375	0.4419			Pretest	2.875	0.1767		
Posttest	2.5	0.1767	0.0625	2.50%	Posttest	3.0625	0.00883	0.1875	6.12%

4.7 Cultural Competency Worksheet Pretest

Based on the codified word set established on table 4.1, table 4.4 reflects the occurrence that each cadet recognized that cultural practice while watching the video for the first time (pretest). The standards for each codified word (variable) are discussed in the qualitative section of this chapter on table 4.1. On this table, either a 1 or 0 was recorded for each observation made by the Cadet's on the CCI.

Table 4.4 Cultural Competency Worksheet Pretest.

Cadet Variables	1	2	3	4	5	6	7	8	Totals
hug	0	1	1		0		0	0	2
apology	0	0	0		0		0	0	0
female	0	0	0	Cadet not available for Pretest	0	Cadet not available for Pretest	1	0	1
relation	1	1	0		0		0	1	3
small talk	1	0	0		0		0	0	1
greetings	1	0	0		1		0	0	2
needs	0	1	0		0		0	0	1
kids	1	1	0		1		0	1	4
eat/drink	1	1	1		0		0	1	4
nonverbal	0	0	0		1		0	1	2
control topic	0	0	1		0		0	0	1
endings	0	0	0		0		0	0	0
threat	1	1	1		0		0	0	3
elders	1	1	0		0		0	0	2
Base Score	7	7	4		3		1	4	26
Mean	3.25		SD	3.07					

4.8 Cultural Competency Worksheet Posttest

Based on the codified word set established on table 4.1, this table reflects the occurrence that each cadet recognized that cultural practice while watching the video the second time after receiving workshops on culture (RQ₂) (posttest). The increase of means from pretest ($M=3.25$) to posttest ($M=4.375$) suggests the program was somewhat effective in addressing RQ₂. The overall increase of raw scores from 26 to 35 suggests that more cadets recognized cultural practices in the posttest than the pretest, supporting the inference deduced from the increase of means. Another important note is the increase in specific coded words in comparison to the other coded words; the areas of greatest increase were relation, small talk and kids, which correlate to some of the value orientations discussed in the cultural workshops. This data suggests that the program brought some change in the Cadet's ability to recognize cultural diversity and cultural norms.

The data was run through a two-tailed dependent samples *t*-test on SPSS. The results did not yield statistical significance, but do indicate that some change did occur. The increase of means from pretest ($M= 4.33$) to posttest ($M= 5.83$) correlates to the table and the increase of the overall raw scores. The following chapter discusses the results of this study in greater detail.

Table 4.5 Cultural Competency Worksheet Posttest.

Cultural Competency Worksheet Posttest									
Cadet Variables	1	2	3	4	5	6	7	8	Totals
hug	0	1	0		0		0	1	2
apology	0	0	1		1		0	1	3
female	0	0	0	Cadet not available for Pretest	0	Cadet not available for Pretest	1	0	1
relation	1	1	1		1		1	1	6
smalltalk	1	1	1		0		0	0	3
greetings	0	0	0		0		0	0	0
needs	0	0	0		0		0	0	0
kids	1	1	1		1		0	1	5
eat/drink	0	0	1		1		1	0	3
nonverbal	1	0	1		0		0	1	3
control topic	0	1	1		0		0	1	3
endings	0	0	0		0		0	0	0
threat	1	1	1		0		1	0	4
elders	1	1	0		0		0	0	2
Base Score	6	7	8		4		4	6	35
Mean	4.37		SD	3.02					

Chapter 5

Findings

5.1 Initial Findings

The purpose of this study addresses both the need for a Communication and Cultural training program at UAF ROTC, but also if the program would be successful in bringing about change in UAF ROTC cadets on their way to the Middle East after being commissioned into the U.S. Army. Initial data suggests that the communication and cultural training development program significantly increased cadets mean scores from pretest to posttest. This data supports hypotheses H_1 and H_2 .

H_1 addresses whether a workshop on communication would raise cadets mean scores from pretest to posttest on giving an impromptu speech and address cadets overall improvement in communication. The initial data findings on table 2 indicate that there was a significant change in the mean from the pretest to posttest. The scores reflected suggest that the workshop produced a significant effect on the cadet's communication skills, especially their impromptu speaking ability. In tables 4 and 5, the mean scores from pretest ($M = 20.13$) to posttest ($M = 22.31$) increased by 2.18. The difference between the means suggest that workshop produced some effect in the impromptu speaking skills of the cadets from pretest to posttest. While this difference may not appear to be significant, given the short period that the change occurred, this is evidence to suggest that the workshops on communication were effective in teaching communication and communicative strategies.

H₂ addresses whether a workshop on cultural diversity would improve Cadet's ability to interact with other cultures. The initial data findings indicate that the workshop was effective in bringing a sense of cultural awareness and how to interact with other cultures as indicated by the increase of their mean from pretest to posttest. In tables 4 and 5, the mean scores from pretest ($M = 3.25$) to posttest ($M = 4.37$) increased by 1.13. The difference between the means from pretest to posttest suggests that the workshops produced some effect in the cadets ability to recognize cultural practices and interactions between other cultures. The data also suggests that the cadets noticed the value orientations approach I discussed in the workshop, thus improving their score when watching the video for the second time during the posttest. The overall scores also improved, in tables 4 and 5, the score adjusted from Pretest (34) to posttest (45), suggesting that more cadets noticed the different variables at play in the KLE video from pretest to posttest.

In order to verify my initial findings for Communication H₁ and Cultural Diversity H₂, I conducted two forms of data analysis: a) textual analysis and b) I ran two-tailed dependent samples *t* test. I hypothesized that the means scores from pretest to posttest would show a significant difference, after conducting the training and development workshops on communication and culture.

Based on my initial findings, I predicted that cadet's scores from pretest to posttest would increase significantly. The intent was to see if there was any significance between pretest and posttest results using dependent samples. A dependent sample is same subjects group and that is receiving the same treatment over two periods of time.

The paired samples consisted of 8 senior cadets attending UAF ROTC. I ran the dependent samples t test for both H_1 and H_2 .

5.2 Communication

In addressing H_1 , the cadets gave an impromptu speech on the first workshop and were scored on the communication competency measurement form (CCM) used in the UAF Communication Department. This form is based off the competency form used by the National Communication Association, so therefore it is a valid instrument in measuring speeches. I then scored the cadets on the CCM and tallied their scores. My Co-Researcher also scored them on the CCM and tallied her scores. I then calculated the mean between the two researchers, which I used as the mean score. This was done to maintain a sense of inter-rater reliability. After the initial impromptu speech, the cadets were then given two workshops on Communication theories, skills, and approaches. After receiving the workshops, the cadets were then scored again on another impromptu speech given at the end of the 5th workshop. The intent was to measure the communication workshops effectiveness in improving the cadets skills in communication.

5.2.1 Content Validity

The CCM used is measurement instrument currently used in the UAF Communication department, which is derived off of the instrument used by the National Communication Association. In support of content validity, the instrument measures the eight competencies of public speaking. Once the manipulation check was complete, I then fully incorporated this instrument into my study for addressing RQ_1 .

5.2.2 Results

Hypothesis 1 predicted that the cadets' mean score on the Communication Competency Measurement would increase significantly from pretest to posttest as a result of the communication training and development program. The results of a two-tailed dependent samples *t*-test with alpha set at .05 provided support for this hypothesis, ($t(7) = 3.18, p = .015$). Specifically, the cadets demonstrated significant improvement in their impromptu speaking skills from pretest ($M = 20.13$) to posttest ($M = 22.31$). This significant difference suggests that the communication workshops increased the Cadet's proficiency at delivering impromptu speeches.

5.2.3 Textual Analysis

A textual analysis in addressing RQ₁ and H₁ was not conducted based on the limitations of the CCM. The CCM is primarily a quantitative instrument that was used to measure significance from pretest to posttest. As such, there is no self report section within the measure for cadets to disclose their personal words. This limits its use as a textual analysis measurement, but does increase its strength as a quantitative instrument. Based on my findings for the two-tailed dependent samples *t*-test, the results were statistically significant, therefore, for the sake of brevity, a textual analysis was not conducted.

5.3 Cultural Diversity

In addressing H₂, the cadets watched a 10 minute video on a key leader engagement (KLE) meeting in a village in Afghanistan between U.S. forces and village elders. The video was selected based on the following criteria: (a) there were displays of

cultural norms, (b) there were displays of cultural customs, (c) there were identifiable points of good practices involving nonverbal gestures, (d) there were identifiable points of good practices of verbal communication techniques, (e) based on my experience from multiple deployments, it matched up to expectations for what U.S. forces actually do while in a KLE, and (f) every variable that I discussed in the workshop was readily identifiable in the video. Similar to the Communication RQ₁, dependent samples t-test; the cadets watched the video pretest (beginning of the 3rd workshop), then received two classes on cultural diversity, cultural interaction techniques, and value orientations, then watched the video again (posttest). While watching each video, the cadets were instructed to jot down anything they see on the cultural competency instrument (CCI). Once the 10 minute video was complete, I collected all of the CCI's for each cadet and then sealed them in an envelope to be scored during data analysis.

5.3.1 Content Validity

The measurement tool used was the cultural competency instrument (CCI) which measured their ability to identify 14 specific cultural variables as it relates to value orientations within my two culture workshops. I watched the video multiple times and jotted down 14 identifiable practices that were used in the video that matched with my value orientations in my workshop and my practical experiences from deploying two times to the Middle East. I then had the Professor of Military Science watch the video and received feedback from him as he has deployed to the Afghanistan. I then incorporated his feedback with my value orientations, which verified that the CCI would at content value measure the 14 variables. I then had my co-researcher J.T. watch the

cultural video both pretest, take both workshops, and then watch the video posttest. I then collected her CCI and measured against my 14 variables in order to reach intersubjective agreement, which would support the content validity of the instrument. I then validated her scores, against my CCI master key, and the PMS feedback that I had received, which indicated that the measurement was valid and measured what it was intended to measure.

5.3.2 Results

Hypothesis 2 predicted that the cadets' mean score on the Cultural Competency Instrument would increase significantly from pretest to posttest as a result of the cultural training and development program. The results of a two-tailed dependent samples *t*-test with alpha set at .05 did not provide support for this hypothesis, ($t(6) = 1.96, p = .107$). Thus, the cadets did not exhibit significant improvement in their ability to recognize cultural norms from pretest ($M = 4.33$) to posttest ($M = 5.83$).

5.3.3 Textual Analysis

In order to verify my quantitative findings, I conducted a textual analysis of the communication competencies instrument (CCI) for each Cadet. I then began jotting down the common phrases used by each cadet and then began categorizing them into categories on the CCI. Each Cadet was then scored on the CCI based on the number of instances that each Cadet noticed that variable on both pretest and posttest. Table 1.2 indicates that the total scores for the cadets from pretest (34) to posttest (45) increased by 10. This indicates that the cadets noticed the particular variable 10 more times in the posttest than they did in the pretest. This increase in the average score suggests that the workshops

produced some significant effect on their ability to identify cultural practices that was not noticed during the pretest viewing of the cultural video segment.

A general theme emerged from the pretest CCI that suggests that the cadets had limited cultural experience, but posttest CCI's suggest that the cultural workshops had a significant effect on cadets sense of cultural awareness and how to interact with other cultures. The data suggests there are three areas that the cadets improved on from pretest to posttest. The three areas are relationship building, topic control, and minimizing threat appearance while interacting with the Afghani's.

In building a relationship, there are many factors that play a role in this process, especially in the process of interacting with cultures. According to the article by Condon and Yousef (1975), they proposed that the value orientation of relational orientations, involves the recognition of and "identifying" with the old and extended family (Condon & Yousef, p.74). While the cadets may recognized this value orientation during pretest with phrases such as "greeting the elders directly" (CCI, Cadet 1), "Sat down with elders" (CCI, Cadet 2), and "spent a long time with them" (CCI, Cadet 5), this does not necessarily indicate that they "identified" with them. In another example, Cadet 8 used words such as "socializing" and "smiling" that could suggest interacting with elders. While all of these phrases indicate recognition, they do not as a whole suggest they "identify" with the culture there are encountering.

Posttest CCI data indicates a significant increase in recognition of the value orientation of relationship building, but also "identifying" with the culture being observed, which suggests that cadets recognize and identify with what is needed in order

to interact with other cultures. Phrases such as “interacting” (CCI, Cadet 1, 2, 3, 4, 5, 6, 7, 8), “allowing to be close” (CCI, All cadets noticed this), and “hugging” (CCI, cadets 2, 6, 9, 10) are all communicative acts involved in relationship building. The act of hugging and allowing being close are communicative acts that Afghani’s value as important, for they build on the aspect of trust, which in turn builds relationships. One of the key value orientations that I discussed during my workshops was family and relational orientations, and how to build trust through “closeness and interaction”. The data suggests that the workshops had a significant effect on the cadets ability to effectively understand this value orientation and in turn “identify” with the U.S. Soldiers interacting with the Afghani’s, but also identify with the Afghani’s, which in turn suggests they increased ability for cadets to be able to interact with other cultures.

In looking at the second area of significance from pretest to posttest, the cadets noticed that topic control was important during cultural interactions. Topic control falls under the value orientation of activity and time. In the process of allowing the other culture to control the topic during an interaction, one is in a sense allowing that individual to control the time and the activity. According to Condon and Yousef (1975), the value orientation of activity involves not just “doing things” but involves “being” and in some sense “being-becoming”, that is to “embrace life” as an “organic whole” (p. 73). Phrases such as “letting the elder lead” (CCI, Cadet 2), “Americans were not leading discussion” (CCI, Cadet 3), and “All the elders were talking at once, U.S. Colonel waits his turn”, (CCI, Cadet 9) suggests that the cadets recognize the importance of the value orientation of time and activity within other cultures during the posttest viewing of the KLE video.

These phrases suggest that the cadets recognized the importance of turn taking in conversation, by allowing the elders to “lead” the conversation, thus dictating the time and pace of the cultural interaction. In another example, cadets used phrases such as “sipping chai tea” (CCI, cadets 6, 9) which infers the importance of taking the time to interact and not hurrying the key leader engagement. The act of “sipping” in itself can indicate a leisurely approach to the cultural interaction, which can suggest the recognition of the value orientation of time and activity. Only one Cadet (Cadet 3) recognized this value orientation during the pretest video showing. This data suggests that the cadets recognized the importance of topic control and identified with the value orientation of time and activity, from pretest to posttest.

During a cultural interaction trust is an important factor in establishing a good communicative encounter. Posttest data analysis indicates that phrases such as “takes Kevlar off,” (CCI, Cadet 1, 3), “Minimizing threat appearance” (CCI, Cadet 2), and “takes body armor off” (CCI, Cadet 3, 6, 10), and “downgrade their appearance” (CCI, Cadet 4), that the cadets recognize the importance of establishing trust by “downgrading” their appearance in order to “minimize” their threat appearance during the interactions (in reference to the U.S. Soldiers in the KLE on the video). One of the value orientations I discussed in the workshop was the idea of respect and trust. Trust is valued highly in the Afghani culture, and by the U.S. Soldiers downgrading their appearance by taking off body armor and Kevlar, this shows a level of respect by the U.S. Forces that they trust the Afghani’s, but also that they respect the Afghani culture. The data suggests that the Cadet recognized this from pretest to posttest. Pretest textual analysis reveals that only 3

cadets noticed the removal of body armor, while a majority of the cadets recognized this during the posttest viewing of the KLE video. This suggests that the workshops were effective in teaching the value orientation of trust while interacting with other cultures.

Based on textual analysis, I infer that the workshops produced some significant effect on Cadet's ability to identify cultural practices that were not noticed during the pretest viewing of the cultural video segment. The data indicates that the workshops were effective in teaching cadet's value orientations of different cultures and could aid them in cultural encounters for future deployments to the Middle East. The effectiveness is based on the Cadet's increase of cultural awareness levels from pretest to posttest.

5.4 Discussion

While the results do indicate that the communication and cultural workshops were effective in producing change in the cadets, they do have their limitations. The biggest limitation that this exploratory mixed-methods design suffers from is sample size. While experiments and studies can be done with samples as small as one might wish to conduct a study on, smaller samples can generally result in more errors and generally have lower confidence levels. However, given the small sample size, the data still suggests that the workshops were effective in addressing both research questions.

Another limitation to this study was the limited time with which to conduct the workshops, which limits the time the workshops can produce some effect. Given the short period however, the results do indicate that the workshops were effective. The overall increase of mean from pretest to posttest in both RQ₁ and RQ₂ (refer to table 1.1 and 1.2), the general increase in each cadets score from pretest to posttest by at least 1,

and the addressing RQ₂, the overall increase of the score from pretest to posttest. While these results alone do not necessarily indicate significance, but combined, the results do suggest the effectiveness of the program given the short period of time and the limited sample size.

Chapter 6

Feedback

6.1 Feedback Process

Feedback is a crucial step in the training and development program process. Feedback entails eliciting responses from those that have received the training or instruction. In order to improve training programs, feedback is a crucial step in the development process. The feedback instrument used is based off the U.S. Army After Action Review (AAR) format out of Field Manual (FM) 7-0, *Training the Force*, dated 2002. The format addresses five key areas of any training and development project; (a) What was the training objective, (b) What did the training accomplish and was it to standard, (c) What are three positive outcomes from the training, (d) What are three negatives from the training, and (e) How could the training have been made better.

Feedback was gathered at two points in this study; after the pilot program and then at the conclusion of the final revised program. Feedback played a crucial role in the development of the final revised program that was administered to the cadets in the fall semester.

6.2 Pilot Program

One of the positive outcomes from the training that cadets cited were that, as one Cadet stated, “it helped me tie other communications classes to this class”. The theme that emerged from this is that cadets liked the tie in of academic discourse and its application to “real life” military thought. The cadets further cited they liked the real life scenarios and how it added “credibility” as one Cadet put it, to the training strategies

involved. Another Cadet stated they “loved the real life stories” interspersed throughout the training and how it could teach them to “act accordingly” during real life cultural diversity interactions.

Another positive outcome that cadets cited was the activities that each workshop had. The cadets cited that they “loved the bug activity”. The bug activity required cadets to draw a picture of a bug based off oral instructions given that were vague enough to allow each Cadet to draw on their own perceptions and interpretations while drawing. At the conclusion of this activity, each Cadet had a different looking bug, which illustrated that every individual has their own interpretations and perceptions of meaning.

While activities were a positive, they were also mentioned as a negative. As one Cadet put it, “intersperse more activities throughout the workshop”. Another Cadet followed up with asking that there be more “visuals” when teaching the workshop, alluding to more activities both visual and audio. It was mentioned that maybe video clips of cultural interactions taking place would be beneficial in seeing how different cultural situations were handled. The premise is that the cadets wanted more activities and visual aids to match the “real life” stories that were being used to support academic discourse.

Another negative that cadets disliked was the amount of time allotted for each training workshop. One Cadet stated, “there should be more time per workshop, at least two hours” and another Cadet followed up with stating that more time would allow for the previous negative of not enough activities. By allotting more time, the cadets surmised that more activities could be interspersed throughout the training sessions.

As for ways in making the workshops better, the cadets all agreed that having a quiz of some kind to at the beginning of each workshop would be beneficial. This quiz would allow the cadets to see what knowledge they have gained through each subsequent workshop. This also, as one Cadet put it, allowed them to focus on their weaknesses in certain areas of the workshops and study on their own. This supports the goal of self-motivated learning, which was one of the goals of the workshops. The cadets suggested that immediately following the quiz, the answers could be discussed, as a way of reminding them of what they had learned the previous week. As one Cadet put it, “a memory jog” to wake up the brain and prepare for that day’s session.

Overall, the feedback was very positive and for the most part the cadets liked the workshops. Looking at the feedback received, I incorporated at least three things that the cadets suggested the final revised communication and diversity workshops to be administered in the fall: (a) allot more time per workshop, (b) more visual aids, and (c) more activities. By incorporating these changes, the expectation was that the workshops will be more refined and more cadets can find use out of them. As with all programs or projects, they can always be refined and honed to a sharper edge. In the end though, as I alluded to earlier in this study, this program is for cadets and created by a former Cadet.

6.3 Training and Development Program

With the feedback received in the pilot program, I redesigned the workshops to accommodate those needs. The feedback that I received was largely positive. Again, the biggest negative that I did receive was that the cadets did not like the timing of the workshops, most felt that it interfered with their other duties as seniors in the ROTC

program. The positive themes that emerged were: (a) the cadets liked the tie in between academic and military, (b) helped them to better understand culture, and (c) established a sense of self motivate learning. Another theme that emerged involved the scheduling and how it conflicted with cadets ROTC duties.

The cadets liked the tie in between military and academia. One of the cadets responded by saying, “We haven’t thought about those things on a daily basis, kind of connects together those things as an individual and as an officer, ...connected academic to military side of things, as well as the relationship of communication and culture” (personal communication, 2011). Another cadet stated, “I really like being able to relate, like, you know, how you said academic stuff...I remember taking a comm. 131 class and being in ROTC, and like, thinking that none of that relates to the military, that’s like, not how we talk or give speeches, so it was really nice to be able to relate this to the military” (personal communication, 2011). This suggests that the cadets enjoyed the tie in between academic theories discussed in the workshop and how they can relate to life in the military. One cadet stated that they liked how it “got them to see things about ourselves that may have been invisible before” (personal communication, 2011). As such the cadets overall enjoyed the tie in between academic and military.

The second theme that emerged was the sense of self motivated learning that the cadets gained through the workshop. One cadet was quoted as saying, “I talked to two of my buddies about this outside of class”, while another cadet stated, “I tried to spread this to the other classes”, hinting at the possibility that they took interest outside of the classroom. The very fact that the cadets discussed this with peers outside of the

classroom suggests a sense of self motivated learning being established within the cadets. Another cadet stated that she “talked to her buddy in her comm. class about this workshop” (personal communication, 2011). This data suggests that the cadets felt comfortable discussing this workshop outside of the classroom, but also suggests an interest in the workshops outside of the scheduled normal meeting times.

Another theme that emerged was that cadets liked how the workshops helped them to better understand culture. One cadet stated they felt that “the whole concept of understanding values will help us better understand the norms and things”, where she was referring to norms and things as culture (personal communication, 2011). The cadet was suggesting that by understanding values, and value orientations that I discussed in the workshops, the cadets will be able to better understand different cultural values. Another cadet stated “they really liked the key leader engagement videos...its cool...because someday we are going to actually see engagements”, in reference to the KLE videos shown during the cultural workshops. The cadets overall enjoyed the videos, which was one of the feedback suggestions that I incorporated from the pilot program. The videos gave the cadets a real life introduction to a different culture from a Soldier’s perspective and the cadets really enjoyed how this helped them to understand the culture.

The final theme that emerged was that the cadets felt the schedule intruded on their duties as seniors in UAF ROTC. While the cadets overall liked the program, they wished that it had been scheduled at another time or period in the semester. One cadet stated that “maybe scheduling was the issue, I don’t think it was practical”, while another cadet stated, “It took us away from our Thursdays labs”, which indicated they did not

necessarily like the scheduling of the workshops. This theme may have highlighted some issues with scheduling but does not address the whole issue at hand.

What they did not know was that I had scheduled the training and development program in concurrence with the Professor of Military Science (PMS) request. At the beginning of the fall semester, I had met with the PMS to discuss when would be the most feasible time to schedule the workshops and he had requested at that time to have them coincide with his classes on counter-insurgency. He then directed me to meet with one of the cadets to lock in the dates on the ROTC calendar. After the dates were locked in, the workshops were administered as planned. The dates planned however did conflict with some of the senior's ROTC duties. I recognized this, but knew his intent behind the timing of my workshops and his class. One of the training imperatives of the U.S. Army is to put leaders in a state of duress in order to train them on how to handle stressful situations and complete missions. Putting leaders in a state of stress forces leader to think decisively, adapt quickly and complete the mission at no matter what the cost. This enduring skill requires training and years to master.

The feedback for the program was positive and did not surprise me. The pilot workshop in the spring gave me great feedback, which I used to refine the workshops for the fall semester. One of the key components of any training design is feedback. Feedback is crucial in refining a program, so that it trains people in what it was meant to train. The only way to find out if the training program is effective is to get feedback and measure its success. In order to do this, I created a pilot program, gathered feedback, revised the program based on the feedback and then measured its effectiveness using

quantitative instruments. By going through this cycle, I was able to determine that this training program effectively trained UAF cadets in communication and culture to some degree. As with all measurements, they are subject to interpretation, which can lead to future research, and the cycle continues...

Chapter 7

Discussion

7.1 Summary

Communication and culture are large variables comprised of many complex parts. This study addressed whether a communication and diversity workshop would be effective in improving cadet's skills in communication and culture. RQ1 addressed whether cadets would be able to demonstrate a significant improvement in their communications skills after receiving workshops on communication. RQ2 addressed whether cadets would be able to demonstrate a significant improvement in their skills in recognizing culture and diversity after receiving workshops on culture. At the end of the study, the results indicate that cadets improved their skills in communication significantly.

7.2 Communication

The overall means during RQ1 suggest the program was effective. The study looked at specifically impromptu speaking as an integral part of everyday communication, especially within the military. As most military officers are required to be able to speak clearly, concisely, and at a moment's notice, impromptu speaking was chosen as the variable to explore. Impromptu speeches are graded on all the same competencies that an informative speech is graded on. The competencies of speech contain many of the variables of everyday communication, so I posited that if an individual could improve their ability to speak when given only short notice, then their overall communication skills would improve. In order to measure this I had chosen the

communication competency measurement (CCM) as an instrument to measure cadet's improvement in impromptu speaking, from pretest to posttest. The CCM is adapted from the measurement used by the national communication as a valid instrument of measurement. While this study measured impromptu skills, it was in reality measuring all the skills required to be a communicator, so in essence, measuring the cadets overall communication skill. The increase of the means from pretest to posttest for impromptu speaking, then suggest that their overall communication skills increased.

While this study measured a cadet's ability in impromptu speaking, which is one part of many that constitute communication, the results are subjective. There are many parts of impromptu speaking that comprise communication as a whole, which is why I chose this variable to test. Given that communication has many variables to it, it would be hard to test one's improvement in communication unless you tested all the variables of communication at once. With knowledge in mind, I then chose the most common form of communication that is used in the military today and then chose an instrument to measure it.

There are many theories that hypothesize what communication is. Two theories that I discussed in my program were Encoding-Decoding and Conjoint Co-Constituting as models of communication. Granted, I could discuss Uncertainty Reduction Theory (Berger, 1975) or Expectancy Violations Theory (Burgoon & Hale, 1988), as both of these theories are also good examples of communication, neither of these theories fit into what I wanted to study. The theories were chosen based on their ability to address my research question. Encoding-Decoding theory looks at the messages sent between

receiver and sender and how those messages are encoded and decoded (Hall, 1973). This model is widely used by military personnel today, therefore I found it suitable to discuss in my workshop. The theory was that if cadets could get a grasp on the basic model of communication, they would be able to improve their communication skills for they would understand where it all came from.

The next theory I discussed was Conjoint Co-Constituting model of communication which looks at the overlap of meaning through the exchanges between recipients in a conversation (Arundale, 2009). However complex this model is, it was chosen based on the content it possessed and the idea of practices and resources. My theory was that if cadets could understand this complex model, they would understand communication as a whole. This model was also chosen to illustrate that there were simple models of communication and very complex models of communication. This model of communication is also not situation dependent, it can describe just about any communicative act as it focuses on the conversation and not necessarily situation based, like URT.

One of the limiting factors of this study was duration. As communication can be a complex subject with many parts, the time to discuss these parts limits the material that can be presented. This limitation of material can prevent some areas of communication being addressed. An example would be nonverbal gestures. As this program does address nonverbal gestures, it does not address it to its fullest extent. By increasing the time or duration of this study, I would have been able to present more material in order to address communication to its fullest extent. A residual result of increasing the time

would also allow more activities to be incorporated. A feedback theme that was consistently discussed in both pilot program and actual program was a request to increase the amount of activities. By increasing duration, increasing activities would better support the subject material being presented, which could in turn affect the cadet's communication skills.

A major limiting factor of this study was sample size. This limitation was a result of the studies targeted audience. The target audience for this study was UAF ROTC cadets in their senior year (MS 4). The total cadets within MS 4 class available for this program were eight. With a larger sample, the results would have been more significant and decreased chance for errors. Even despite the small sample size, the overall mean increased in all competencies from pretest to posttest, thus solidifying programs effectiveness.

This program addressed communication as a whole, how to define it, theories behind communication, and types of communication. The program then measured a cadet's ability to deliver an impromptu speech. While this program may not have measured all of a cadet's ability in communication, the program did address a majority of the parts and coupled with the measurement of the program at the end, it efficiently addressed the research question given the limitations. Given the short duration, the limited scope of materiel presented, limited sample size, and limited activities, the cadets still improved their overall scores from pretest to posttest, thus indicating that that program was effective. In some ways, these limitations highlight the significant effect that the program actually had on the cadets.

Communication is a large subject to cover in five workshops. Given the size of this variable, future research could focus on more variables of communication and how they play a role in U.S. military culture. By examining different variables in communication and how they impact the military, the study could more concretely address core of communication, which in turn could yield more significant results.

7.3 Culture

This study addressed communication while in culturally diverse situations. RQ2 addresses whether cadets will be able at end to demonstrate a significant level of cultural awareness and identify those practices while interacting with other cultures. The results indicate the program was effective in improving cadet's cultural awareness and their ability to recognize practices of other cultures. Culture is comprised of many parts consisting of customs, traditions, norms, values and beliefs. The theory behind the program was that if cadets could recognize the practices and norms of another culture, there was a good possibility their ability to interact with other cultures would be greatly improved. If their interaction skills are improved, then their overall cultural skills would be improved. In order to measure the improvement of cadets from pretest to posttest I used the cultural competency instrument (CCI) and had the cadets watch a ten minute video on a key leader engagement (KLE) between U.S. forces and Afghan village elders. The CCI measured whether cadets recognized certain practices and norms from pretest to posttest viewing. The results of the CCI indicate that the cadets recognized more cultural norms from pretest to posttest and that more cadets recognized these norms. The increase in the overall mean from pretest to posttest provides supporting evidence to this claim.

The program was structured around the ideas that if cadets were aware of the different values that other cultures have, they would be able to potentially recognize the norms of that culture. Condon and Yousef posited that value orientations play a central role within cultures. Their theory posited that if an individual could recognize the value orientations that that culture possessed, then the individual would be better able to recognize and interact with that culture. Part of recognizing the values of that culture is recognizing the norms and practices of that culture. I determined that recognizing norms of a culture is something that was measurable and could provide a way of showing improvement in cadets from pretest to posttest. A cadets ability to recognize was a good measure of his/her ability to interact, which is a good indicator of skills in culture. The results indicate that the cadets recognized many more norms from pretest to posttest, and that a larger portion of the cadets recognized these norms.

As mentioned before the biggest limitation this study suffers from is limited sample size. As most experiments can be run with a small sample size; the degree of error is greater and the chance of significant results is diminished. The available sample size for this study was limited based on the subjects being studied and the research question being poised. The research question was primarily targeting MS 4 cadets (seniors) in the ROTC program. With a larger sample size, the chance for error would have lessened and the significance would have been greater.

Another limitation was duration. The time available to train cadets was limited based on cadet's available time and the researcher's available time to conduct the workshops. Given more time, the workshops would have been lengthened in order to

address more variables of culture and look at different models of culture. The lengthened duration would have allowed me to incorporate more activities and more scenarios involving culture. This more in depth view of culture could have potentially had a more significant effect on cadet's scores from pretest to posttest.

Given the short duration, the limited scope of materiel presented, limited sample size, and limited activities, the cadets still improved their overall scores from pretest to posttest, thus indicating that that program was effective. In some ways, these limitations highlight the significant effect that the program actually had on the cadets.

For future studies, a large sample size would yield more accurate results. Another area to explore for future studies is to measure the cadet's cultural interaction skills with an actor-participator. The actor would be from the native country that the program focuses on. For instance, this program was tailored for UAF Army cadets preparing to go to Afghanistan, so the program was structured around Middle Eastern culture. In order to test cadet's ability in culture, I could have had them interact with an Afghani and then have the Afghani rate them on a likert type scale. The scale would have been measured to see the change from pretest to posttest. This measure coupled with the CCI would have been a good indicator of a cadet's ability in recognizing norms of other cultures and then being able to interact with that culture after recognizing those norms.

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Appendix A
Research Exemption Letter

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Institutional Review Board
909N Koyukuk Dr. Suite 212, P.O. Box 757270, Fairbanks, Alaska 99775-7270

June 7, 2011

To: Karen Taylor, PhD
Principal Investigator
From: University of Alaska Fairbanks IRB
Re: [234823-1] Communication in the face of Diversity: Towards a training
model for U.S. Army cadets

Thank you for submitting the New Project referenced below. The submission was handled by Exempt Review. The Office of Research Integrity has determined that the proposed research qualifies for exemption from the requirements of 45 CFR 46. This exemption does not waive the researchers' responsibility to adhere to basic ethical principles for the responsible conduct of research and discipline specific professional standards.

Title:	Communication in the face of Diversity: Towards a training model for U.S. Army cadets
Received:	May 12, 2011
Exemption Category:	1 & 2
Effective Date:	June 7, 2011

This action is included on the July 28, 2011 IRB Agenda.

Prior to making substantive changes to the scope of research, research tools, or personnel involved on the project, please contact the Office of Research Integrity to determine whether or not additional review is required. Additional review is not required for small editorial changes to improve the clarity or readability of the research tools or other documents.

Appendix B

Informed Consent Form

Communication in the face of Diversity: Towards a training model for U.S. Army cadets

IRB # 234823-1

Date Approved: June 7, 2011

Description of the Study:

You are being asked to take part in a research study about communication and diversity in UAF Army ROTC programs. The goal of this study is to explore what issues currently exist in UAF Army ROTC programs in respect to communication and diversity. You are being asked to take part in this study because you are cadre at University of Alaska Fairbanks Reserve officer Training Corps (ROTC). Please read this form and ask any questions you may have before you agree to be in the study.

If you decide to take part, you will be asked to conduct both formal and informal interviews regarding communication and diversity programs in place at UAF ROTC. You could potentially be asked to participate in responding to questionnaires dependent upon conducted interviews. The time to conduct interviews will be no longer than 30 minutes and all efforts will be made to work with your schedule. At anytime you are free to discontinue the interview should a scheduling conflict arise or you have mental reservations in regards to this study.

Risks and Benefits of Being in the Study:

The risks to you if you take part in this study are minimal. This study will not impact your job, profession or reputation in any way. There is no physical risk involved as all interview sessions will occur at the university in an office setting.

- There will be no direct tangible benefit to you for participating in this study. However, your responses are important and will aid in creating a training model for U.S. Army cadets enrolled in the UAF ROTC program.

Confidentiality:

Possible appropriate statements include:

- Any information obtained about you from the research including answers to questionnaires, history, laboratory data findings, or physical examination will be kept strictly confidential. I will maintain all data as result of this study and dispose of properly once the study is complete.

- Any information with your name attached will not be shared with anyone outside the research team.
- I will protect your confidentiality by coding your information with a number or pseudo name so no one can trace your answers to your name, properly disposing of computer sheets and other papers, limiting access to identifiable information, telling the research staff the importance of confidentiality, and storing research records in locked cabinets.
- The data derived from this study may be used in reports, presentations, and publications but you will not be individually identified.

Voluntary Nature of the Study:

Your decision to take part in the study is voluntary. You are free to choose whether or not to take part in the study. If you decide to take part in the study you can stop at any time or change your mind and ask to be removed from the study. No matter what you decide, now or later, nothing will happen to you as a result.

Contacts and Questions:

If you have questions now, feel free to ask me now. If you have questions later, you may contact me directly at nolasiter@alaska.edu.

If you have questions or concerns about your rights as a research participant, you can contact the UAF Office of Research Integrity at 474-7800 (Fairbanks area) or 1-866-876-7800 (toll-free outside the Fairbanks area) or fyirb@uaf.edu.

Statement of Consent:

I understand the procedures described above. My questions have been answered to my satisfaction, and I agree to participate in this study. I have been provided a copy of this form.

Signature of Participant & Date

Signature of Person Obtaining Consent & Date

Appendix C

Communication Competency Measurement

1	2	3	4	5
Unsatisfactory	Satisfactory	Good	Superior	

SCORES

Competency One: <div style="border: 2px solid black; width: 80px; height: 40px; margin: 5px 0;"></div>	Assignment Specifics Evidence of Preparations _____ Evidence of Practice _____ Within Specified Time _____ Meets Assignment Requirements _____																
Competency Two: <div style="border: 2px solid black; width: 80px; height: 40px; margin: 5px 0;"></div>	Introduction Attention Gaining Material _____ Thesis/Specific Purpose _____ Relevance Material _____ Preview of Points _____ Transition into Body _____																
Competency Three: <div style="border: 2px solid black; width: 80px; height: 40px; margin: 5px 0;"></div>	Supporting Material/Body of Presentation (Visual Aid if used) Good Information (content) _____ Main Points Clear and Elaborated _____ Relevance of Evidence (sourced) _____ Smoothness of Introduction of Evidence _____																
Competency Four: <div style="border: 2px solid black; width: 80px; height: 40px; margin: 5px 0;"></div>	Observable Organizational Pattern Clear Organizational Structure _____ Internal Transitions _____ Transition from Body into Conclusion _____ Summary of Points _____ Definitive Final Statement _____																
Competency Five: <div style="border: 2px solid black; width: 80px; height: 40px; margin: 5px 0;"></div>	Appropriate Language Bias-Sensitive Language _____ Formal Level (no "you" - slang - or unexplained specialized words) _____ Does not draw attention to speaker or occasion _____ No Verbal Fillers ("you know"... "like"... etc.) _____																
Competency Six: <div style="border: 2px solid black; width: 80px; height: 40px; margin: 5px 0;"></div>	<table border="0" style="width: 100%;"> <tr> <td style="width: 50%;">Vocal Presentation</td> <td style="width: 25%; text-align: center;">NO READING</td> <td style="width: 25%; text-align: center;">NO READING</td> <td style="width: 25%; text-align: center;">NO READING</td> </tr> <tr> <td>Rate _____</td> <td></td> <td></td> <td></td> </tr> <tr> <td>Expressiveness/changes in pitch _____</td> <td></td> <td></td> <td></td> </tr> <tr> <td>Intensity/Volume _____</td> <td></td> <td></td> <td></td> </tr> </table>	Vocal Presentation	NO READING	NO READING	NO READING	Rate _____				Expressiveness/changes in pitch _____				Intensity/Volume _____			
Vocal Presentation	NO READING	NO READING	NO READING														
Rate _____																	
Expressiveness/changes in pitch _____																	
Intensity/Volume _____																	
Competency Seven: <div style="border: 2px solid black; width: 80px; height: 40px; margin: 5px 0;"></div>	Pronunciation Grammar _____ Articulation (Clarity; not reading or memorized rhythm) _____ Delivery (not halting, not choppy, minimal note involvement) _____ No Vocalic Fillers ("Uh"... "Er"... "Um") _____																
Competency Eight: <div style="border: 2px solid black; width: 80px; height: 40px; margin: 5px 0;"></div>	Nonverbal Support of Presentation Eye Contact with Audience (not just instructor) _____ Good Use of Note Cards (must have, not held) _____ No Complete Sentence on Card (except direct quotations) _____ Lectern Use (no body parts in contact) _____ Appearance (no hats, attention to self presentation) _____ Appropriate use of Gesture and Facial Expression _____																

Speaker's Name _____

Topic _____

Appendix D

Cultural Competency Instrument

You are about to watch a video on a cultural interaction between U.S. Forces and key tribal leaders in Afghanistan. Please record your observations in the block below. Do not feel that you have to fill the entire box up, also, should you run out of space, please continue on the backside of this sheet. Feel free to jot down anything that comes to mind while you observed the video. Please be as honest and candid as possible. Once complete, please hand in the questionnaire to the student researcher.

Again, as instructed above, should you require additional space, please feel free to write your responses on the back of this paper. Thank you for your participation and have a great day.

Name _____

Date _____

Appendix E

Interview Questions

Demographics / General

- How many cadets do you have in the program?
- How many cadets do you commission per year on average?
- Are there any communication programs in place?
- Are there any cultural diversity programs in place?
- How many cadre are there in the UAF ROTC program?

Communication

- What are some important skills that you think Army cadets should have prior to commissioning as an officer?
→How so?
- Do you think communication skills are important for U.S. Army cadets?
- How critical are communication skills in creating and issuing operation orders (OPORDS)?
→How about in communication in general, such as talking to subordinate's, peers and superiors?
- Have the cadets displayed a need to improve their communication skills?
→Why or why not?
- Have you had any challenges in communicating with your officers, subordinates or peers in the past?
→Do you think the cadets will also face the same challenges once they commission as an officer?
- Do you think that improved communication skills help cadets be better officers in the future?
- Any final thoughts in regards to communication skills in the Army?

Diversity

- How many times have you deployed?

- To what areas?
- What skills do you think cadets should have, prior to going to a foreign country for a combat deployment?
- Are there any cultural programs in place at UAF ROTC?
- What cultural training do cadets receive at UAF ROTC?
- Do cadets receive training at LDAC?
- How busy are the cadets during a given school year?
- Would a cultural diversity program be beneficial for cadets in the UAF ROTC program?
 - In what ways?
- Any final thoughts in regards to cultural diversity and awareness?

Appendix F

Tables

Codified Word Table

Codified Word	Cadet Responses on the Cultural Competency Worksheets
hug	hold close, embrace, enfold, squeeze, cuddle, clasp, clinch, bear hug
apology	confession, explanation, excuse, assurance, request for forgiveness
female	woman
relation	family member, relative, kin, rapport, interacting, intimate contact, closeness
small talk	polite conversations, chitchat, chat
greetings	salutation, welcome, welcoming, introduction, handshake
needs	wants, requirements, desires, requests, wishes, issues
kids	children, brood, family, offspring
eat/drink	consume, have, gobble, munch, chomp, dine, lunch, breakfast
nonverbal	smile, eye contact, hand gestures, foot gestures, facial expressions, frowning
control	
topic	leading conversation, taking a backseat, listening more, s7aking less
endings	shaking hands, hugging, addressing business at the end of the meeting
threat	removing Kevlar, removing body armor, non-threatening manner, removing headgear, taking off armor
elder	senior, leader, old man, sheik, dignitary, old people

Table 4.1

Communication Competency Scores (RQ₁)

Cadet	Pretest			Posttest		
	Co-Researcher Score	Researcher Score	Mean	Co-Researcher Score	Researcher Score	Mean
1	18	18	18	18	18	18
2	23	18	20.5	23	20	21.5
3	22	29	25.5	24	31	27.5
4	16	20	18	20	22	21
5	19	19	19	18	23	20.5
6	17	21	19	19	22	20.5
7	19	21	20	24	29	26.5
8	19	23	21	19	27	23
Totals	19.125	21.125	20.125	20.625	24	22.3125
Mean	20.125			22.3125		

Table 4.2

Competencies Worksheet Breakdown

Competency 1					Competency 2				
	Mean	SD	Change	% Change		Mean	SD	Change	% Change
Pretest	2.3125	0.08			Pretest	2.3125	0.2651		
Posttest	3.0625	0.26	0.75	24.49%	Posttest	2.875	0.1767	0.5625	19.57%
Competency 3					Competency 4				
	Mean	SD	Change	% Change		Mean	SD	Change	% Change
Pretest	2.5	0.3535			Pretest	2.625	0.5303		
Posttest	2.6875	0.2651	0.1875	6.98%	Posttest	2.625	0.5303	0	0.00%
Competency 5					Competency 6				
	Mean	SD	Change	% Change		Mean	SD	Change	% Change
Pretest	2.25	0.1767			Pretest	2.875	0.1767		
Posttest	2.4375	0.4419	0.1875	7.69%	Posttest	3	0.1767	0.125	4.17%
Competency 7					Competency 8				
	Mean	SD	Change	% Change		Mean	SD	Change	% Change
Pretest	2.4375	0.4419			Pretest	2.875	0.1767		
Posttest	2.5	0.1767	0.0625	2.50%	Posttest	3.0625	0.00883	0.1875	6.12%

Table 4.3

Cultural Competency Worksheet Pretest

Cadet Variables	1	2	3	4	5	6	7	8	Totals
hug	0	1	1		0		0	0	2
apology	0	0	0		0		0	0	0
female	0	0	0	Cadet not available for Pretest	0	Cadet not available for Pretest	1	0	1
relation	1	1	0		0		0	1	3
small talk	1	0	0		0		0	0	1
greetings	1	0	0		1		0	0	2
needs	0	1	0		0		0	0	1
kids	1	1	0		1		0	1	4
eat/drink	1	1	1		0		0	1	4
nonverbal	0	0	0		1		0	1	2
control topic	0	0	1		0		0	0	1
endings	0	0	0		0		0	0	0
threat	1	1	1		0		0	0	3
elders	1	1	0		0		0	0	2
Base Score	7	7	4		3		1	4	26
Mean	3.25		SD	3.07					

Table 4.4

Cultural Competency Worksheet Posttest

Cadet Variables	1	2	3	4	5	6	7	8	Totals
hug	0	1	0		0		0	1	2
apology	0	0	1		1		0	1	3
female	0	0	0	Cadet not available for Pretest	0	Cadet not available for Pretest	1	0	1
relation	1	1	1		1		1	1	6
smalltalk	1	1	1		0		0	0	3
greetings	0	0	0		0		0	0	0
needs	0	0	0		0		0	0	0
kids	1	1	1		1		0	1	5
eat/drink	0	0	1		1		1	0	3
nonverbal	1	0	1		0		0	1	3
control topic	0	1	1		0		0	1	3
endings	0	0	0		0		0	0	0
threat	1	1	1		0		1	0	4
elders	1	1	0		0		0	0	2
Base Score	6	7	8		4		4	6	35
Mean	4.37		SD	3.02					

Table 4.5